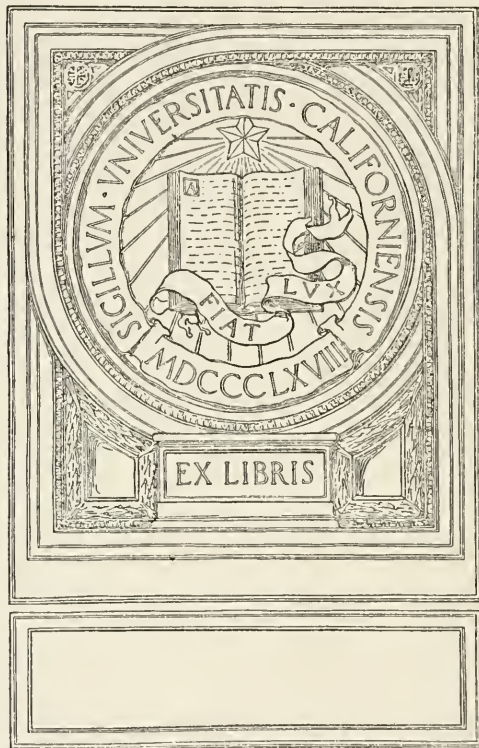


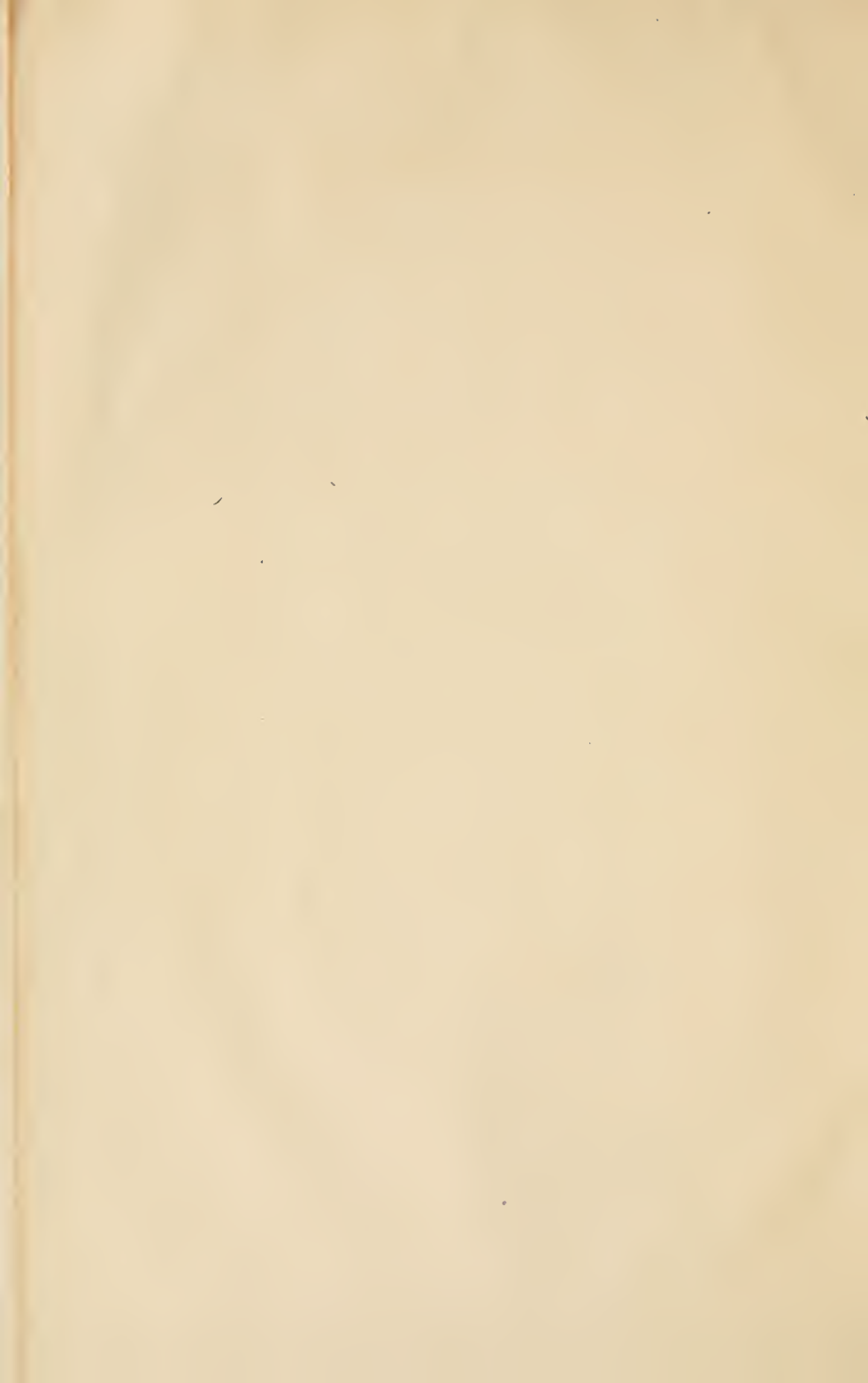
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GRAMMAR *July 1/900*

OF

THE HAWAIIAN LANGUAGE.

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INTRODUCTION.

§ 1. Language, in all parts of the earth, is the principal medium of communication between men. It is employed only by rational beings, or such as have the faculty of speech; that is, of uttering articulate sounds.

§ 2. Language is the medium of communicating ideas in two ways: 1st, by the use of the voice in the utterance of articulate sounds termed words; 2nd, by characters representing articulate sounds. The former is addressed to the ear, the latter to the eye.

§ 3. Languages, like the people of the earth, are divided into great families. These again, owing to some local or other circumstances, are divided into Dialects.

§ 4. A dialect is a branch of some more general language. A dialect is formed by leaving off from the forms of the general language, or by adding something new to them. The pronunciation may to some extent be altered etc. These changes may be produced by time, accident, culture or neglect.

§ 5. Most if not all the dialects of Polynesia appear to have had the same origin, which, in all probability, was the Malayan. As the Islands of the great Pacific Ocean, constituting Polynesia, are many and far separated, it is reasonable to suppose that their languages must vary from each other; and this is found to be a fact.

§ 6. Every language has certain great fundamental principles upon which it is constructed. These principles differing from each other, constitute their peculiarity. Hence, every language in its etymology and syntax must be regulated by its own laws: though some general principles may run through the whole.

§ 7. The laws and usages of a language reduced to a system, or the principles of its construction drawn out to the eye, constitute its grammar.

§ 8. Grammars may be general or particular as they treat of the principles of some one of the family of languages, or of the language of a particular country in a general manner; or they may take up some particular dialect of a language and may elucidate its principles more minutely than could be done in a general grammar.

§ 9. The object of the following work is merely to draw out with some particularity the leading principles of the Hawaiian dialect. By Hawaiian dialect is meant the general language of the collective group of islands so named by the natives themselves from the name of their largest island.

§ 10. A general grammar of all the Polynesian languages is a desideratum. But probably such a grammar is yet to be written; for it is not known that such a work has yet been seriously attempted.

§ 11. If however such a work is meditated, it should not be delayed, for some of the more important materials are passing away, viz.: the present race, who only can be familiar with the pure language of the natives of Polynesia. The language of the present generation is already mixing with foreign idioms and introducing foreign words.

§ 12. The Hawaiian Dialect was reduced to writing by the Missionaries of the A. B. C. F. M., and the first book was printed in January, 1822. Since that time the works printed for the use of Hawaiians in their own language amounted to about 6,415 continuous pages, of duodecimo size, besides the Bible, Hymn books, etc., etc.; which amount was printed previous to 1843, since when there has been no accurate estimate made.—*See Dibble's History of Hawaiian Islands.*

§ 13. It was the object of those who first reduced the language to writing: first, to ascertain what sounds there were in the language; and secondly, to express these sounds by the fewest characters. The characters used are the Roman; and the sound given to the vowels are those of the languages of Southern continental Europe rather than those of the English.

§ 14. The materials for the following grammar have been taken almost entirely from native manuscripts or from documents printed from native manuscripts. That is, every example cited to illustrate any principle has been copied from a manuscript written by a native or from a printed page originally written by a native. It is possible that some of the works written by the missionaries might be of equal authority; but as so much has been written by the natives themselves, it was thought best to appeal to them for authority in every case. If anything shall be inserted contrary to the above statement, it will be mentioned. It was, therefore, impossible to quote the authorities; that is, the names of the writers, except in this general way.

§ 15. After all, there will probably appear principles in the language which have been entirely overlooked, or mistaken in the developement. If so, future editions or future laborers must be looked to for corrections or for the supply of deficiencies.



GRAMMAR

OF THE

HAWAIIAN LANGUAGE.

§ 1. Grammar is a written account of the principles used in writing or speaking a language.

§ 2. A Hawaiian Grammar is an explanation of the rules and principles used by Hawaiians in speaking and writing their language.

§ 3. Grammatical Treatises are usually divided into several parts, viz. Orthography, Etymology, Syntax and Prosody. Orthography treats of letters and their formation into words. Etymology treats of words and their changes in relation to each other. Syntax teaches the rules whereby words are formed into sentences. Prosody will hardly be included in this Grammar.

NOTE.—It is taken for granted, in this work, that the reader understands the principles of general Grammar; hence many definitions are omitted.

PART I.—OF ORTHOGRAPHY.

§ 4. The first principles of a language are its sounds. These sounds are represented by arbitrary characters called *Letters*.

§ 5. The letters of pure Hawaiian words are twelve; but as other sounds have been admitted from foreign languages, other letters have been admitted to represent them.

§ 6. The arrangement of these letters in the Alphabet as they now stand in primary school books and vocabularies is as follows:—

A a	}	Pronounced as	<i>a</i> in <i>art</i> , <i>after</i> , &c.
E e			<i>a</i> long in <i>hate</i> , <i>mate</i> , &c.
I i	}	Vowels	<i>ee</i> in <i>see</i> or <i>i</i> in <i>fatigue</i> .
O o			<i>o</i> long as in <i>note</i> .
U u			<i>oo</i> in <i>boot</i> .
H h			
K k	}	Consonants	<i>He</i> vowel sound as above.
L l			<i>Ke</i>
M m			<i>La</i>
N n			<i>Mu</i>
P p			<i>Nu</i>
W w			<i>Pi</i>
B b			<i>We</i>
D d			<i>Bi</i>
F f	}	Foreign Letters,	<i>Di</i>
G g			<i>Fa</i>
J j			<i>Ga</i> mostly hard.
R r			<i>Je</i> but little used.
S s			<i>Ro</i>
T t			<i>Sa</i>
V v			<i>Ti</i>
Z z			<i>V</i>
			<i>Z</i>

§ 3. The letters of the Hawaiian Alphabet, as they stand above, and appear to the eye, are divided into three classes, viz.

1. Vowels.
2. Consonants, used in pure Hawaiian words.
3. Foreign Consonants. These last are introduced along with foreign words.

§ 9. It is of importance both to write and pronounce the foreign consonants as they are written and pronounced in English, not only for the sake of adding variety to the sounds of the language, but for identifying the words so introduced. Thus *Rula* (Ruth) the name of a woman, in pure Hawaiian letters would be *Luka* (Luke) a man's name. *Sara* (Sarah) would be *Kala*; *Rama* (rum) would be *lama* a torch. The natives greatly prefer that we should pronounce our words when we use them as we pro-

nounce them, especially as so many are now anxious to acquire English.

§ 10. In printed books, the letters of the alphabet have been used as in the English and other European languages, in numbering the chapters of the Bible—the chapters and sections of law books, &c.; but awkwardly, as it was necessary to introduce two letters more, viz. C and X, which are not wanted for any other purpose

OF THE VOWELS.

§ 11. The sounds of the Vowels, as given in the alphabet are almost uniform. Thus *a* has the sound of *a* in *alms*, *father*, &c. Slight exceptions may be found; Exception 1st, in such words as *ivaho*, *mawaho*, *Oahu*, *molowa*, &c. where the sounds resemble those of the Scotch *a*, but not so broad.

Ex. 2. In some words where *a* is succeeded by *k* or *p* accented, the *a* has a sound similar to a short English *u* thus *make* is pronounced something like *mukky*, perhaps not so short. *Matimali* like *mullymully*; *napeape* like *napynrpy*.

Ex. 3. The *o* is sometimes shortened beyond what it would appear from the alphabet. Thus, Hawaiians mostly say *mahōpe*, a few *maho*pe as if written *mahoppy*, &c.

The Vowel sounds, however, as given in the alphabet are almost universal.

§ 12. The sounds of the vowels as pronounced in English would not answer the purpose of pronunciation in Hawaiian without a great sacrifice of simplicity. Thus,

1st. *I* in Hawaiian has the sound of *ee* in English; but the class of words is very numerous where two *ii*'s come together; thus, *pīi* to ascend, in an English dress would be *peeee*; *hīi*, to hold in the arms, would be *heeee*; *līlīi*, small, would be *leeeeleeee*.

2nd. The letter *u* in Hawaiian sounds like *oo* in *coo* in English. Hence *ku* to stand, would be *koo*; and *kūu* to let go, would be *koooo*; *uku* to pay, would be *ookoo*; and *uuku* little, would be *ooooookoo*, &c. Much of this has been avoided by the orthography of the vowels which was adopted.

OF THE HAWAIIAN CONSONANTS.

§ 13. The consonants are sounded mostly as they are in English. Thus,

1st. The letter *h* is a simple breathing or aspirate as *hale*, *hemo*.

2nd. The letter *k* has some variety in its pronunciation. The people of the Island of Hawaii formerly had a sound now represented by the letter *k* which sound was a guttural, or rather perhaps, the sound was formed at the root of the tongue. The people of Kauai, on the other hand, had a sound of the same signification, but pronounced it near the tip of the tongue resembling the sound of *t*. Since the conquest by Kamehameha I., and the consequent mixing up of the people of the different islands; this letter has all the intermediate sounds from a guttural to a dental; that is, from the distinct *k* sound to that of the *t*. And the people appear to perceive no difference. It is an anomaly that a people so nice in distinguishing vowel sounds as the Hawaiians are, should be so inapt in perceiving the difference of consonant sounds. It should be observed, that the *k* sound greatly predominates over that of the *t*.

3rd. The letter *l* is a liquid, and is often interchangeable with *r*; not the rolling French *r*, but the smooth *r* of the Americans. A few persons assimilate it sometimes with *n*, as *lanahu*, *nanahu*, *Lanai*, *Nanai*; this, however, is rare. The word *Hilo*, name of a district on Hawaii, is sometimes pronounced as if written *Hilo*, *Hiro* or *Hido*; and as before remarked, the natives seem not to perceive any difference.

4th. *M* has but one sound, *moku*, *moo*; it is a liquid.

5th. *N* is a liquid also, and has but one sound, except as it may be occasionally heard for *l*. [See under *l*]

6th. *P* is a labial, and has but one sound, as *poe*, *pio*.

7th. *W*, as a consonant, has but one sound, as *wa*, *wela*, &c., but is frequently represented by the diphthong *ue*; as, *naueue* is often written *nawewe*; and so of most of the diphthongs formed by *u* and another vowel.

Note.—The letter *w*, in many cases could be spared, as *o au* is

pronounced like *owau*. Some Hawaiians write *o Akea* one of the ancient gods; others write *o Wakea*; the pronunciation being the same.

OF FOREIGN CONSONANTS.

§ 14 *B* is a labial, and Hawaiians are inclined to give it the soft sound of *p*, as *baka*, *paka*.

D has the same sound as in English, but Hawaiians often run it into the *k* or *t* sounds. [See § 13, 3rd and 5th.]

F this letter was not introduced, as at the Society Islands for a Digamma or aspirate; but to represent the real English semi-vowel sounds; as *fiku*, a fig. The natives often run it into the *p* sound.

G has but one hard sound, as *gola*, gold; Hawaiians easily run it into the *k* or *t* sounds. In pronouncing the proper name of the country *Belgium*. Haw. *Belegiuma*, the *g* is soft.

J has lately been introduced to spell the foreign word *jure*, jury.

R has the smooth soft sound and hence easily assimilated with *l*. The strong rolling *r* cannot be pronounced by a Hawaiian.

S has been introduced as a sibilant, for the Hawaiians naturally have none. Hawaiians begin to use the sound in such words as *Sabati*, Sabbath; *sopa*, soap, &c., but frequently run it into the *k* sound.

T is easily to be pronounced by some, more difficult by others. It has but one sound.

V is not often clearly sounded by Hawaiians, they run it into the sound of *w*.

Z is used only in a few words introduced from the Greek or Hebrew, as, *Ziona*, Zion; *Zizania*, cockle.

Note.—The foregoing foreign letters are never used except in writing words introduced from foreign languages.

OF DIPHTHONGS.

§ 15. A Diphthong is the compound sound of two vowels united in one.

§ 16. It is doubtful whether in a Hawaiian's ear two vowels are ever so united as to form what, in European

languages, is termed a diphthong; that is, the coalition of two vowels into one sound. Still, in a grammatical treatise the theory may be safely adopted.

§ 17. It is clear, however, that the language has no improper diphthongs; as both vowels, as pronounced by Hawaiians, are always heard.

§ 18. The following, considered in theory, as diphthongs, are set in contrast with other words of the same orthography, but which consist of separate syllables and constitute words of different significations from the other.

a-a roots of a plant or tree,	a-a a dwarf.
a-e, to assent,	a-e, to go on board a canoe.
a-i, food, v. to eat,	a-i, the neck.
a-o, a cloud,	a-o, to teach, reprove.
a-u, to swim,	a-u, pron. of me, mine.
e-a, to rise up,	e-a, dust raised by the wind.
e-e, to enter as a canoe,	e-e, the armpit.
e-i, eia, offering to another,	e-i, to speak.
e-o, becoming another,	e-o, answering to a call.
e-u, to rise up,	e-u, one in grief.
i-a, pron. sign of accusative,	i-a, a fish.
i-e, a kind of kapa or cloth,	i-e, an angry man.
i-i, to be in difficulty,	i-i, mouldy food.
i-o, muscle, lean flesh,	i-o, there, at a distance.
i-u, disagreeable,	i-u, in hiu ia, the tail of a fish.
o-a, a split board,	o-a, rafter of a house.
o-e, long, as the neck,	o-e, to prick, probe.
o-i, eatable kalo,	o-i, a lame person.
o-o, ripe, mature, as food,	o-o, an instrument to dig with.
o-u, pron. of thee, thine	o-u, pron. of me, mine.
u-a, a kind of kapa,	u-a, rain.
u-e, to shake, move,	u-e, angry, provoked.
u-i, to question, ask,	u-i, a youth, young man.
u-o, to spread, as vines,	u-o, the sound of a bell.
u-u, elastic,	u-u, to stammer.

Note.—Protracted investigations, in company with intelligent Hawaiians, would doubtless, modify some of these remarks.

OF SYLLABLES.

§ 19. A syllable, in Hawaiian, may consist of a single vowel, or a consonant united with a vowel, or at most, of a consonant and two vowels; never of more than one consonant in a syllable.

§ 20. In Hawaiian, every syllable ends with a vowel sound; and no syllable can have more than three letters; generally, not more than two; and a vast many syllables consist of single letters—vowels.

§ 21. No adult Hawaiian uneducated can easily pronounce, and never without special effort, will attempt to pronounce, two consonants together in the same syllable. The only word that has been printed in Hawaiian books with two consonants standing together, is *Kristo*, Christ.

§ 22. It will appear obvious, from the foregoing sections, why the names of the letters, as they stand in the alphabet are somewhat varied from the English names. The names of the letters must terminate with a vowel.

§ 23. As every syllable must end with a vowel sound, and as two consonants cannot be sounded together without a vowel, and as whole words and even sentences may be made up of vowels, it is clear that the vowel sounds must greatly predominate over the consonant sounds; thus, *oiaio*, truth; *aoao*, side; *e i ae oe ia ia*, speak thou to him there; *e ae au ia oe*, I will consent to you; and many phrases, if not sentences, may be made up entirely of vowel sounds. The language, therefore, must appear monotonous to one unacquainted with its force.

OF WORDS.

§ 24. A word is an articulate sound, or union of sounds that expresses some idea. A word may be simple, that is, expressing but one idea, or it may be a union of what was originally two or more words and convey more ideas than one.

§ 25. In Hawaiian, each of the vowels constitutes one or more distinct words. Still, a greater number of words is formed by the union of a consonant and a single vowel; as, *ha*, *ku*, *li*, *me*, *no*, *pu*, *wa*.

§ 26. Any word that cannot be reduced to any simpler word, and is one upon which other syllables may be added to modify the sense, is termed a *Root*.

§ 27. A great majority of radical words, or those from which others are formed, consist of two syllables. In

this respect the Hawaiian resembles several of the ancient languages as the Hebrew, Syriac, Arabic, &c., thus

<i>po-no</i> , good.	<i>ha-na</i> , work.	<i>ho-nu</i> , deep.
<i>i-no</i> , bad.	<i>hu-a</i> , fruit.	<i>he-mo</i> , to loosen.
<i>lo-a</i> , long.	<i>ka-pa</i> , cloth.	<i>ho-pu</i> , to catch.
<i>po-ko</i> , short.	<i>i-a</i> , fish.	<i>le-le</i> , to fly, &c.

§ 28. There are also many words formed by doubling the first syllable of the root. This generally gives frequency or strength to the idea contained in the root; thus,

<i>a</i> , to burn,	<i>a-a</i> , to burn hotly
<i>u-mi</i> , to choke,	<i>u-u-mi</i> , to choke.
<i>po-i</i> , to cover,	<i>po-po-i</i> , to cover up.
<i>ni-ni</i> , to pour,	<i>ni-ni-ni</i> , to pour into.
<i>ku-li</i> , to kneel,	<i>ku-ku-li</i> , to kneel.
<i>no-i</i> , to ask,	<i>no-no-i</i> , to ask, beg.
<i>ku-i</i> , to report,	<i>ku-ku-i</i> , to spread a report.
<i>lo-hi</i> , to linger,	<i>lo-lo-hi</i> , to be slow.
<i>pe-hi</i> , to pelt,	<i>pe-pe-hi</i> , to kill, &c.

§ 29. Others are formed by doubling the second syllable of the root; thus,

<i>na-ki</i> , to bind,	<i>na-ki-ki</i> , to bind tightly.
<i>ma-kai</i> , to look,	<i>ma-kai-kai</i> , to examine a thing.
<i>na-ue</i> , to tremble,	<i>na-ue-ue</i> , to shake.
<i>na-ha</i> , to break,	<i>na-ha-ha</i> , to break to pieces.
<i>ha-ma</i> , to open,	<i>ha-ma-ma</i> , to open wide, &c.

§ 30. Others by prefixing some other syllable to add force or intensity; thus,

<i>he-a</i> , to call,	<i>ka-he-a</i> , to call.
<i>hu-li</i> , to turn,	<i>ka-hu-li</i> , to overturn.
<i>ne-e</i> , to shove,	<i>pa-ne-e</i> , to push along,
<i>ha-e</i> , to break,	<i>na-ha-e</i> , to break. [ter.
<i>pi-li</i> , to fit,	<i>ka-pi-li</i> , to fit timbers as a carpen-
<i>ni-ni</i> , to pour,	<i>ha-ni-ni</i> to pour out.
<i>a-we</i> , a burden,	<i>ha-a-we</i> , a burden.
<i>lu-ku</i> , to slaughter,	<i>hai-lu-ku</i> , to slaughter.
<i>o-li</i> , to sing,	<i>hau-o-li</i> , to rejoice.
<i>he-e</i> , to flee,	<i>au-he-e</i> , to flee.
<i>wi-li</i> , to twist,	<i>ka-wi-li</i> , to twist, mix up.
<i>hi-nu</i> , ointment,	<i>ka-hi-nu</i> , to anoint.
<i>pe-hi</i> , to pelt,	<i>ki-pe-hi</i> , to throw stones at.
<i>ni-hi</i> , to turn sideways,	<i>ku-ni-hi</i> , to stand sideways.
<i>ho-lo</i> , to run,	<i>na-ho-lo</i> , to run along.
<i>ke-lu</i> , to exceed,	<i>pa-ke-la</i> , to go beyond, &c.

NOTE.—All these prefixes have a meaning of their own when they stand as separate words, but those meanings seem to have no effect on the compound word, and yet the original meaning of the root is undoubtedly modified by them, and so of the doubled syllables of the foregoing section.

§ 31. Another and very numerous class of words is formed by repeating both syllables or the whole word; thus,

<i>pa-la</i> , to paint, daub,	<i>pa-la-pa-la</i> , to write.
<i>ha-mo</i> , ointment,	<i>ha-mo-ha-mo</i> , to rub with ointment.
<i>la-we</i> , to carry,	<i>la-we-la-we</i> , to carry frequently.
<i>he-lu</i> , to count,	<i>he-lu-he-lu</i> , to read.
<i>he-ma</i> , the left hand,	<i>he-ma-he-ma</i> , awkwardly.
<i>o-lu</i> , to please,	<i>o-lu-o-lu</i> , pleasant, agreeable.
<i>pu-lu</i> , wet,	<i>pu-lu-pu-lu</i> , very wet. &c.

§ 32. Again, these words with the root, or both syllables doubled may have those same prefixes or others as those in § 30; thus,

<i>hu-a</i> , to grow, increase,	<i>ma-hu-a-hu-a</i> , to grow large.
<i>i-no</i> , bad, evil,	<i>ma-i-no-i-no</i> , affliction, suffering.
<i>la-ma</i> , a torch, light,	<i>ma-la-mu-la-ma</i> , a light.
<i>he-ma-he-ma</i> , awkward,	<i>pa-he-ma-he-ma</i> , awkward in speech.
<i>wa-li-wa-li</i> , weak,	<i>na-wa-li-wa-li</i> , want of strength.

§ 33. Other words, from one syllable to any number may be prefixed by *hoo* which has a causative meaning; thus,

<i>e-mi</i> , to diminish,	<i>hoo-e-mi</i> , to cause to diminish.
<i>li-ke-li-ke</i> , just alike,	<i>hoo-li-ke-li-ke</i> , to cause to resemble.
<i>pa-i</i> , to strike,	<i>hoo-pa-i</i> , to cause to strike, punish.
<i>ma-la-ma-la-ma</i> , light,	<i>hoo-ma-la-ma-la-ma</i> , to give light.
<i>po-ko-le</i> , short,	<i>hoo-po-ko-le</i> , to make short, &c.

§ 34. Other words are formed by suffixing the syllable *na* a contraction of the word *ana* equivalent to the English participial termination *ing*; thus,

<i>mo-e-na</i> , a mat,	for <i>mo-e-a-na</i> , a lying down.
<i>hi-ki-na</i> , the east,	for <i>hi-ki-a-na</i> , the coming [of the sun.]
<i>wai-ho-na</i> , a treasury,	for <i>wai-ho-a-na</i> , a laying aside.
<i>hu-i-na</i> , an angle, sum,	for <i>hu-i-a-na</i> , a uniting.
<i>ha-ki-na</i> , a broken piece,	for <i>ha-ki-a-na</i> , a breaking.
<i>mo-ku-na</i> , a dividing line,	for <i>mo-ku-a-na</i> , a breaking off.
<i>haa-wi-na</i> , a gift,	for <i>haa-wi-a-na</i> , a giving, &c.

§ 35. Another class of words is formed by suffixing

the passive termination of verbs *ia*. These words are mostly, if not always, the preter participle of some verb, though often used as nouns or adjectives. Thus,

ni-nau-ia, the thing asked for, from *ni-nau* to ask.
i-ke-ia, that which is known, from *i-ke*, to know.
hoo-ko-ia, that which is brought to pass. from *hoo-ko*, to cause.
pa-i-ia, printed, from *pa-i*, to print, &c.

§ 36. Respecting many words that are compounded, it is not yet settled fully in practice whether they should be written and printed as one word or separately. Both in printing and writing among the natives we have the following among many others.

kukihewa, to think erroneously, or *kui hewa*.
lapuwale, foolish, or *lapu wale*.
kupaa, to stand fast, or *ku paa*.
hapawalu, the name of 12½ cents, or *hapa walu*.
hoomanawanui, to persevere, or *hoomanawa nui*.
iuka, towards the mountain, or *i uka*.
alaloa, main road, or *ala loa*.
kahumoku, mate of a ship. or *kahu moku*.
lunaauihau, a tax gatherer, or *luna auhau*.
aiihikaua, a general, or *alihi kaua*.
manaio, belief, faith, or *mando io*.
ahaolelo, a council, or *aha olelo*.
mahiai, to till the ground, or *mahi ai*.
paipalapala, printer, or *pai palapala*.

NOTE.—The above words have been written and printed by natives and foreigners in both forms. But there is an increasing disposition to write and print this class of words in one word rather than separate them. It was at first a difficult thing for Hawaiians to learn to divide words properly: that is, to separate the words in a sentence from each other. It was very common for them to unite the article with the noun as one word, and so the adjective with the substantive.

§ 37. It is a peculiar trait of the Hawaiian language that a majority of words can be used as the writer or speaker needs either as nouns, adjectives, verbs or adverbs; not so much by altering their forms as by changing their place in the sentence and connecting them with their adjuncts. Thus, take the common word *aloha*,

As a verb, *ke aloha aku nei au i kuu hoalauna*, I love my friend.

As a noun, he *aloha* kona i kona hoakama, he had love for his friend.

As an adjective, he *alin aloha* no ia i kona hoakama, he is indeed a loving chief to his friend.

As an adverb, *hana aloha* ae la kela ia ia, that person treated him with friendship.

Even the personal pronoun *au* I, may be used as a verb: thus, *owai ka mea papale to a eukou?* who has a straw hat among you?

Ans. *Owau aku la no hoi au.* *owau*; literally, I led to him I; that is, I said to him, I had.

§ 38. From the fewness of the letters and syllables in the language, it must necessarily be that many words of the same letters must have different significations; and so it is, but it is greatly remedied in Hawaiian as in other languages, by different tones, accents, or pronunciation, some of which were shown in § 18, making in fact a different word to the ear, though not to the eye. The enunciation of some of these tones and accents are exceedingly difficult for an adult foreigner ever to obtain.

§ 39. As might be expected, where the letters are so few, and their combinations into syllables and words so regular, the language, to foreign ears is very monotonous. The guttural sounds are frequent, for many vowel sounds come together which do not form diphthongs.

§ 40. In Hawaiian there is a great want of generic terms, as is the case with all uncultivated languages. No people have use for generic terms until they begin to reason; and the language shows that the Hawaiians have never been a reasoning people. They have been better warriors and poets, than philosophers and statesmen. Their language, however, richly abounds in specific names and epithets.

OF ACCENTS.

§ 41. The general law of the language is, that the accent should fall upon the penult, that is, the last syllable but one in a word. The exceptions to this rule are somewhat numerous, but will occasion no great difficulty to the learner, a few remarks only will be made on accent.

NOTE.—In counting two closely written foolscap pages, there were found 117 different words of more than one syllable; as follows,

Of words of two syllables accented on the penult,	49
— — of two syllables accented on the ultima,	9
— — of three syllables accented on the penult,	40
— — of three syllables accented on the ante penult,	4
Of words of three syllables accented on the ultima,	2
— — — four syllables accented on the penult,	9
— — — two syllables accented equally on both syllables, [i. e. spondees.]	4

§ 42. Many persons, on arriving at the Islands, treat the language as though the words were accented on the last syllable, which is a great mistake; comparatively few of the words are so accented. Capt. Cook very naturally used English orthography in spelling the names of places and of persons at the islands, and this favors the appearance of the accent on the last syllable; thus Woa-hoo, Owhyhee, for Oihū, Hawaii.

§ 43. Some words of the same letters and syllables by change of accent, change the meaning of the word; thus.

<i>ma-lā-ma</i> , a month.	<i>mā-la-ma</i> , take heed, take care.
<i>ka-nā-ka</i> , a man.	<i>kā-na-ka</i> , men in general, people.
<i>ā-ka</i> , a shadow.	<i>a-kī</i> , but, a conjunction.

§ 44. Accent is frequently thrown forward mostly by the insertion of the euphonic syllable *la*.

1st. After the verbal directive *aku*; as, I *aku* au ia ia, I said to him; if the particle *la* follow *aku* the accent is thrown on to the last syllable and it becomes *akū*; thus I *akū* la au ia ia. The theory is that *la* when used, is united with *aku* and thus to keep the pronunciation on the penult, the accent must be thrown forward.

2nd. The same observations apply to the verbal directive *iho*; thus, waiho *iho* oia i ka ukana, he laid down the load; if the *la* be used, the accent is thus, waiho *ihō* la oia i ka ukana.

3rd. The same applies to nouns and pronouns, where *la* makes a part of the demonstrative adjective pronoun, *ua—la*; thus, ke pae mai nei *ka* moku, the ship

comes to anchor. Ke pae mai nei *ua* mok^h *la*, that ship comes to anchor.

4th. The particle *he* before a word with *la* after it, has the same effect; thus, *he* — *la*; me *he* hulu hⁱpa, like wool; with *la* the accent is thrown forward, as me *he* hulu hⁱp^a *la*.

5th. When an adjective follows a noun having the demonstrative adjective pronoun [see 3rd] *ua* — *la*, the last syllable of the adjective before *la* takes the accent; thus, no ka uuku o *ka* poe kanaka kⁱu, for the fewness of the spies; no ka uuku o *ua* poe kanaka kⁱ^u *la*.

It may be observed that some writers and some speakers use the particle *la* much more than others, and hence the accent is varied more by some than others.

§ 45. As the Hawaiian books have been printed almost entirely for the use of Hawaiians; it has not been thought necessary to use any marks for accents, but if they should be used by those who wish to acquire the language, it would be very convenient for such to have certain classes of words accented.

OF LETTERS DROPPED.

§ 46. Hawaiians are fond of abbreviations, particularly the initials of proper names. Many, however, do not understand the meaning of *Mr.* in English. They often write it *Mi*, sometimes *Mik*; if the proper name begin with *k* or a vowel. They not unfrequently prefix it to the proper name; as *Mikelaka*, for Mr. Clark, *Mikanalu*, for Mr. Andrews.

§ 47. In writing, a vowel is frequently dropped from the beginning of a word when the preceeding one terminated with the same letter; thus,

na'tii, the chiefs, for *na alii*.

i kona hele ana'ku, on his going forth, for *i kona hele ana aku*,

oia kana i hana'i, that is what he did, for *oia kana i hana ai*.

In pronouncing, one of the vowels very nearly coalesces with the other.

The prefix pronouns, and indeed all the pronouns of the first person drop a letter in the same way. Thus *o'u*, *a'u*, of me, mine; *ko'u*, *ka'u*, my; *no'u*, *na'u*, for me. But all

these cases are marked or should be by an apostrophe as in the above examples.

OF LETTERS INSERTED.

§ 48. Letters are somewhat frequently inserted in the middle of a word; most, if not all, apparently for the sake of euphony; thus, *pauhia*, for *pauia*; *makaulia*, for *makauia*; *auhulihia*, for *auhuliiia*.

Some of these no doubt are mere vulgarisms; as, *lokihi* for *loiki*.

§ 49. It will appear from the foregoing that spelling the language and pronouncing it (except the nice shades peculiar to native intonation) are not difficult. Having become familiar with the vowel sounds, and with the general rule of accent as stated in § 6, and § 41—the whole can easily be learned.

§ 50. There are no unsounded or useless letters, if we except the letter *w* in a few cases. See § 13, 7th, and Note.

§ 51. The use of Capitals and pauses in writing so generally follows the custom of English rules, that a detail is not thought necessary.

PART II. — OF ETYMOLOGY.

§ 52. Etymology is that part of grammar which treats of words,—their different classes—their use—their relations to each other and the external changes they undergo, if any, in order to fit them into sentences so as to express clearly the ideas of the speaker or writer. These words, divided into different classes, will be considered separately as they arise. The different classes of words used in a language, are termed Parts of Speech. The parts of speech will be found to differ from those of the cultivated languages of Europe, and some will be found for which there are no names. To these, names must be given according to their office, or relation to other words.

OF THE *O* EMPHATIC.

§ 53. The *o* emphatic is used before nouns proper and common and pronouns, in all the numbers, singular, dual and plural. There is no part of speech corresponding to it in the European languages. It is a distinct part of speech from the *o* as a noun or verb or conjunction or any other part of speech. In translating, it has no word into which it can be translated. It is, however, of great use in Hawaiian for the two purposes of *emphasis* and *euphony*. It generally stands immediately before the word denoting the subject, or in English, the Nominative case. To this there are some exceptions.

A few examples will be given of the manner in which it is used; but neither the emphasis nor euphony can appear in detached sentences.

NOTE.—For the Rule respecting its use see Syntax.

§ 54. 1st. The *o* emphatic is prefixed to proper names of persons, places or individual things; thus,

Holo aku la <i>o</i> Lono,	Lono sailed away.
ola ae la <i>o</i> Aikake,	Aikake was saved.
a ike ae la <i>o</i> Papa ia ia,	and when Papa saw him.
<i>o</i> Mokuohai ka inoa <i>o</i> ia kana,	Mokuohai was the name of that battle.
make <i>o</i> Kahakili ma Oahu,	Kahakili died at Oahu.
alaila, malu <i>o</i> Mani,	then, Maui will be in peace.

2nd. The *o* empathic stands before common nouns. Here the article stands between the *o* emphatic and the noun; thus,

aka, <i>o</i> ka nui <i>o</i> ka auwaa,	but the great part of the canoe fleet.
<i>o</i> ka hiku keia <i>o</i> ka holo ana,	this was the seventh time of his sail-
<i>o</i> ka malu,	the peace [state of peace.] [ing.
<i>o</i> ka haipule ka mea kuu ka moku,	piety is what establishes a land.
<i>o</i> na'lii aia, he ilihune,	ungodly chiefs are poor.
<i>o</i> na aina ia'u pono,	the land really mine.
<i>o</i> kekahi poe haole,	certain foreigners.

3rd. The *o* emphatic stands before personal pronouns. Generally there is no word between the *o* emphatic and the pronoun.

<i>o</i> wau no kou alii,	I am your chief.
<i>o</i> oe no ka'u i kii mai nei,	you are the person I came for.
a peka no <i>o</i> ia i hana 'i,	and so also he did.

o olua ke hele, *o* wau ke noho, you two go, I stay.
o laua no na mea nui, they two were the principle persons.
o makou ka poe malihini, we are strangers.
o kakou pu kekahi, we also are a part.
o wai ko laua mea i hewa? who of the two was wrong?

NOTE.—The *o* of the third person singular *ia* of the pronoun, and the *o* of the interrogative *wai* are in printing generally united, but in theory are separate.

4th. The *o* emphatic is separated from its noun, when it has a prefix [adjective] pronoun before it; thus,

o kuu kaikaina, my younger brother.
o ko'u make kamalii no keia, this is my dying in youth.
o kou aina ia, that is thy land.
o kona lele no ia i ka pale, that was his leaping the precipice.
o ko makou hale ke hiolo, it was our house that fell.

The prefix pronouns in general take the place of the article. The *o* belongs to *kaikaina*, *make*, *aina*, *lele* and *hale*.

5th. Other qualifying words may sometimes come in and separate the *o* emphatic from the noun to which it belongs; thus,

o ko Hawaii enemi nui ia, that is Hawaii's great enemy.
o ko laila poe alii, the chiefs of that place.
o keia mau mea ka'u e imi, these are the things I seek.

NOTE.—The *o* emphatic is not always used. In many cases it is used where neither emphasis nor euphony is very apparent.

OF THE ARTICLES.

§ 55 The Hawaiian language has seven words which stand before common nouns to express some modification, or have some influence on their meaning; and hence may be termed *Articles*. Proper names, as such, do not take articles; unless they become amalgamated with them, and then they lose their distinctive meaning as, *Kaahumanu*, lit. *the* bird mantle, *Kamehameha*, *the* desolate, *Kamaua* *the* time, *Kauuwai*, *the* water course, *Kekapa*, *the* cloth.

§ 56. The proper name *Akua*, used for the true God, retains the article as it was formerly not a proper name, but a common one. The word *Lord* meaning *Jehovah* in English still takes the article, because formerly it was not a proper name.

§ 57. It must not be understood that article must correspond to article in translating from one language to another. Articles are often used in Hawaiian where they must be left out in translating into English or other languages, and *vice versa*; the *idiom* of the two languages must be taken into the account.

§ 58. The words used as Articles are *ka, ke, he, wahi, kahi, kekahi* and *na*. They may be divided into three classes, viz.

1st. *Definite*, as *ka, ke*.

2d. *Semi-definite*, that is, *definite* as to a class of subjects, but *indefinite* as to individuals; as *wahi, kahi, kekahi*, and perhaps *hookahi*.

3d. *Indefinite*, as *he*. *Na* is used as a plural article, and more or less as a plural article for all the others.

OF THE DEFINITE ARTICLES *ka* and *ke*.

§ 59. *Ka* and *ke* are the same Article as far as the meaning is concerned, and answer to the English Definite Article *the*, where the idioms of the two languages will allow. They take the different forms *ka* and *ke* in order to adapt themselves to the first letter of the following noun or word that comes between them and the noun; as *ka hale, the house*; *ke kino, the body*. To say *ka kino, ka koko, &c.*, creates a hiatus not pleasant to the ear of a Hawaiian; hence the change of *a* into *e*.

§ 60. The following rules and examples will show where the two articles *ka* and *ke* are to be used.

1st. Nouns whose first letter is *a* have both *ka* and *ke* for articles; that is, some nouns beginning with *a*, take *ka* and some take *ke*. This can be learned only by practice. Very few nouns take both; unless the word has a radically different meaning, in which case it is really a different word; thus, *ka aho*, the name of sticks used in thatching; *ke aho*, the breath, &c. Probably more nouns beginning with *a* take *ka* for their article than take *ke*; as,

ka awa, the plant awa.

ke ahi, the fire.

ke awa, the harbor.

ka aina, the land.

ka apu, the cup.

ke auo, the foam.

ka aa, the burning fire.

ka aie, the debbar.

ke ala, the road.
ka ai, the food.
ka ae, the consent.

ke ao, the dawn.
ka aahu, the garment.
ka noao, the side.

2d. Nouns beginning with the letter *e* have *ka* for the article; as,

ka eha, the pain.
ka elele, the messenger.
ka eke, the bag.

ka elelu, the cockroach.
ka elemakule, the old man.
ka eho, the stone idol.

Exceptions; *ke ea the life, the breath*; as on the national escutcheon, *ua mau ke ea o ka aina i ka pono, the breath of the land is continued by righteousness.* *Emi, a settling down, has both forms ka emi and ke emi.* The latter form is seldom found.

3d. Nouns beginning with the letter *i* have *ka* for their article; as,

ka ili, the skin.
ka ike, the knowledge.
ka ino, the evil.
ka inoa, the name.

ka ilio, the dog.
ka ilo, the worn.
ka ipu, the cup.
ka imu, the oven.

4th. Some nouns beginning with *o* take *ka*, others take *ke* for their article. The same remarks apply to *o* that applied to *a*; as,

ka ohu, the fog.
ka opu, the belly.
ka olelo, the word.
ka olioli, the joy.

ke ola, the life, escape,
ke one, the sand.
ke oho, the hair.
ke o, the sharp instrument.

5th. Nouns whose first letter is *u* take *ka* for their article; as,

ka uku, the reward,
ka uwe, the crying,
ka ua, the rain,
ka umu, the oven,

ka uila, the lightning.
ka uhane, the soul.
ka ukana, the baggage.
ka upena, the fish net.

6th. Nouns beginning with any of the Hawaiian Consonants, except *k*, as a general rule take *ka* for the article; as,

ka hale, the house.
ka la, the sun, the day.
ka maka, the face.

ka niho, the tooth.
ka papa, the board.
ka wai, the water.

Exceptions; these refer mostly to the letter *p*; thus,

ke pio, the prisoner.
ke pihe, the button.
ke poo, the head.

ke poi, the cover.
ke pa, the plate.
ke pai, the striking, punishment.

<i>ke</i> pohue,	<i>ke</i> pela,
<i>ke</i> pioloke, <i>the</i> excitement.	<i>ke</i> puli, <i>the</i> smoking.
<i>ke</i> palaie,	<i>ke</i> pao, <i>the</i> arch, cavern.

* There are a few words beginning with *m* which take *ke*: thus, *ke* melé, *the* song. The word *noi*, a request, has both *ka* and *ke*; as *ka* noi, *the* request; *ke* noi, *the* request.

7th. All nouns whose first letter is *k*, take *ke* for their article. To this no exception is known; thus,

<i>ke</i> kahu, <i>the</i> nurse.	<i>ke</i> koko, <i>the</i> blood.
<i>ke</i> keko, <i>the</i> dwarf.	<i>ke</i> kumu, <i>the</i> foundation.
<i>ke</i> kino, <i>the</i> body, person.	<i>ke</i> kai, <i>the</i> sea.
<i>ke</i> kaa, <i>the</i> wheel.	<i>ke</i> kulu, <i>the</i> drop.

§ 61. 1st. Nouns whose first letter is a foreign consonant, (such nouns, of course are foreign words,) take *ka* or *ke* or both, as the natives succeed in assimilating the pronunciation to the *k* sound, or to that of some of the other Hawaiian consonants; thus to the words *berena*, bread, *buke*, book, a native would prefix the article *ka* not *ke*; because, even if he should pronounce it as if written *purena*, *puke*, still, the article would naturally be *ka*. See § 14, B. Nouns beginning with *b* therefore take *ka*.

2d. Nouns beginning with *d*, generally take *ke*, because they pronounce it more like *k*, as in *dia*, *dala*. See § 14, D.

3d. Nouns beginning with *f* take *ka*, as *ka* fiku, *the* fig.

4th. Nouns beginning with *g*, generally take *ke*, because it is easily assimilated with *k*, as *ke* gula, *the* gold. See § 14, G.

5th. Nouns commencing with *r*, take *ka*, as *ka* ropi, *the* thread; the sound easily runs into the *l* sound. See § 14, R.

6th. Nouns commencing with the letter *s*, take *ke*, as *ke* sopa, *the* soap; pronounced by common natives *ke* kopa, the sibilant turned into a guttural. See § 14, S.

7th. Nouns commencing with *t*, take *ke*, for the reason that it is easily run into the *k* sound. See § 14, T.

8. Nouns commencing with *v*, take *ka*, because it is easily run into the sound of *w*, as *ka* vinega, *the* vinegar.

9th. Nouns beginning with *z*, take *ke*, because they give it the *k* sound.

§ 62. It should be kept in mind that all these principles are not fully settled in practice. Those natives who have been taught to pronounce the foreign consonants in a good degree as foreigners do, would instinctively give the article *ka* to almost all the foreign words; but as they are generally pronounced, they change the article to suit the sound of the first letter of the noun; that is, as their ears catch it. [They are not nice about consonants.] It is to be hoped that the organs of hearing and of speech among the Hawaiians may improve, and efforts should be made to that effect. To introduce foreign letters and still pronounce them like those they already have, will add nothing to the ear, while it perplexes the eye.

OF THE SEMI DEFINITE ARTICLES.

§ 63. These articles are *wahi*, *kahi*, *kekahi* and *hookahi*; in their use, they are generally *definite* as they relate to classes of subjects but *indefinite* as to individuals. In English we have but few words which correspond with them.

§ 64. *Wahi* signifies *some*; as, *wahi mea*, *some* thing.—The radical idea of *wahi* seems to be *some*, as applied to quantity; a *little*, in opposition to a great quantity; thus,

Eia ko'u *wahi* mana'o, lit. Here is my *some* thought, an idea or two, a few expressions.

Wahi ai iki, *some* little food, or little food.

Wahi laau, *some* timber.

Kuu *wahi* hale, my *something* of a house.

E kuai i *wahi* ai iki na kakou, buy *some* little food for us

Wahi is frequently preceeded by *he* the indefinite article; making a kind of compound article, as, *he wahi* manao ko'u, I have *some* thought, or I have a thought. *He* imoku, *he wahi* kia kahi, a ship, a *some* thing of one mast; or a ship, a one masted thing.

Wahi is sometimes preceeded by *kau*; as, ua hoopauia *kau wahi* o ke kanawai, *some* part of the law is abolished; i ka loa ana o *kau wahi* dala, on receiving *some* money. This again is now and then preceeded by the definite article *ke*, and we have the form *ke kau wahi*, a three fold ar-

ticle or articles before a noun, but for what purpose it is difficult to say, we have nothing equivalent in English.

Wahi is sometimes, not often, preceeded by the plural article *na*; as, *na wahi kanaka*, *some* people.

Wahi, it will be seen, has no corresponding word in English; hence, in many places, though good in Hawaiian it has no meaning in English.

§ 65. KAHĪ, KEKAHĪ AND HOOKAHĪ.—1st. *Kahī* signifies *one*, similar to the English article *an*. It is the root of the other two; as *kekahī* is only *kahī* with the article *ke*; and *hookahī* is also *kahī* with the verbal causative prefix. These articles have all the same idea of oneness or individuality. Of the use of *kahī*,

Holo wale lakou a loa *kahī* aina.

They sailed without object and found *a* certain land.

E moe *kahī* papa i ka po.

Let *one* division sleep at night.

E ala *kahī* papa e kiai.

Let *one* division be awake to watch.

Makila me *kahī* moku kia *kahī* uuku.

There with *a* small *one* masted ship.

Eia na inoa o *kahī* mau mea o lakou.

Here are the names of *certain* persons of them.

Kahī kumu, *a* reason, *one* reason, *some* reason.

Kahī kumu, *a* teacher *one* teacher.

Eia *kahī* hewa hou o keia wa, Here is *a* new evil of this age.

NOTE.—*Kahī*, *kekahī*, and *hookahī* are here spoken of as articles and as such are prefixed to nouns, but they are found in other positions and used as other parts of speech.

2nd. OF KEKAHĪ.—This article is used more frequently than *kahī*, the article *ke* prefixed gives it more individuality. As an article, it signifies *a*, *an*, *one*, *another*, *some one of*, *a certain one*, &c.; it stands before the dual or plural; the nouns to which it belongs being rendered dual or plural by prefixing *mau* or *poe*; thus,

I *kekahī* wa, upon *a* certain time.

Kekahī wahine, *a* certain woman, *a* woman.

O *kekahī* poe noonoo, Of *those* thinking persons.

I ke kana ana o *kekahī* aina me *kekahī* aina.

In the fighting of *one* land with *another* land.

Pae wale aku *kekahi* aina, Went ashore on a certain land.

Ua ikeia *kekahi* moku makai lilo.

A vessel was seen far off at sea.

Ka ili ana o *kekahi* moku, The stranding of a certain ship.

Kena ae la na'lii i *kekahi* mau kanaka.

The chiefs sent for certain men.

Kekahi when followed by another *kekahi* has the meaning of *one* — *the other* or *one* — *another*; as, olelo ae la *kekahi* i *kekahi*, *one* spake to *the other*. But in such cases it is used rather as an adjective pronoun.

3rd. OF *HOOKAHI*.—This is the same word with *kahi*, having the causative prefix *hoo*, *causing one*, and is generally equivalent in meaning to *one*, *one only*, *one single one*; thus,

Hookahi kupuna, *one only* ancestor, i. e. *the same* ancestor.

Hookahi lahuikanaka mamua, *one* nation before, i. e. *only one*.

Hookahi puaa, *hookahi* pauku kakaki.

One hog for *one* bit of iron hoop.

Noho ali o Kamehameha ma Oahu i *hookahi* makahiki.

Kamehameha reigned *one* year at Oahu.

Huipuaia keia pae aina e Kamehameha i *hookahi* aupuni.

These islands were united by Kamehameha into *one* kingdom.

Though *hookahi* appears to have the exclusive idea of oneness, yet it may often be rendered by *a* or *an*, as well as *one*. *Hookahi* is also used as an adjective, or an adjective pronoun and then its place in the sentence is altered.

4th. OF *KAU*.—The word *kau* prefixed to some words resembles an article of this class; as,

kau wahi kaumaha, *some little* weight.

kau wahi mea uuku, *some very* small thing.

kau kanaka ole, *a place* of no people.

kau pale, *a dam*, partition.

NOTE.—The meaning of this word is not very apparent.

§ 66. OF THE INDEFINITE ARTICLE *HE*.—1st. *He* is the Hawaiian *Indefinite* article, and in general, answers to the English article *a* or *an* in meaning, where the idiom of the language will admit of it. As an article, it refers to only one thing, and is not used before the plural unless *mau* or *poe* comes between it and the noun; but the indefiniteness still continues; thus,

<i>he olelo, a speech.</i>	<i>he wa, a season.</i>
<i>he alii, a chief.</i>	<i>he waa, a canoe.</i>
<i>he keiki, a child.</i>	<i>he haku, a lord.</i>
<i>he laau, a tree.</i>	<i>he apu, a cup.</i>
<i>he ia, a fish.</i>	<i>he ahi, a fire.</i>

2nd. *He* is used before the *Dual* and *Plural* numbers, and then it loses its quality of oneness. See § 66, 1st.

Before *mau*.

<i>He mau makahiki,</i>	<i>years, a few years.</i>
<i>he mau hinai,</i>	<i>baskets, some baskets, a few.</i>
<i>he mau laau,</i>	<i>some trees, pieces of timber.</i>
<i>he mau punahele,</i>	<i>bosom friends.</i>

Before *poe*.

<i>he poe keiki,</i>	<i>children, a company of children.</i>
<i>he poe kiu,</i>	<i>a company of spies.</i>
<i>he poe kauwa,</i>	<i>servants.</i>
<i>he poe haumana,</i>	<i>scholars.</i>

NOTE.—In most cases of this kind, *poe* may be rendered as a noun signifying company; as, *he poe keiki* a company of children. See more respecting *mau* and *poe* hereafter.

3rd. *Mau* and *poe* are sometimes [very seldom] used together; as,

O Keeaumoku ka i hoouka aku i ko Kiwalao *mau poe* kaua.

It was Keeaumoku that made an attack upon Kiwalao's *several companies* [bands of soldiers.]

4th. *He* is used before numerals in all cases between ten and a hundred; as,

He umi, he iwakalua, he kanakolu kumamalima kanaka.

Ten, twenty, thirty five men.

5th. *He* is used before adjectives and then they have the idea of verbals; as,

Eia ae na malihini he nui loa.

Here come strangers *a great many*.

6th. *He* is also used for affirming any quality as belonging to a substance; as,

He lepo ka wai, the water is muddy.

§ 67. OF THE PLURAL ARTICLE NA.—This article is used both definitely and indefinitely. When indefinite, it is little more than a sign of the plural number; or perhaps better thus; *na* answers the double purpose of a

plural article generally, and also as a sign of the plural number; thus,

na la, *the* days.

na moku, *the* islands.

na manawa, *the* times.

na aina, *the* lands.

na hoku, *the* stars.

na manu, *the* birds.

na wahi, *the* places.

na lupe, *the* kites

The following are some of the rules showing where *na* is definite

1st. *Na* is definite when it stands before the first of two nouns in regimen, or when the last one is in some oblique case; thus,

Ua kauia *na* hae o ka ulu moku, *the* flags of the fleet were hoisted.

Na mea o Lono, *the* things of Lono.

A me *na* mea o ka moku, and *the* things of the ship.

Ua uhiia *na* mauna o Hawaii i ka hau.

The mountains of Hawaii were covered with snow.

2nd. *Na* is definite when followed by an adjective limiting the sense to the things mentioned; as,

Aole i kakauia *na* mea *kahiko*.

The ancient events were not recorded.

I paia'i ma *na* palapala *haole*, written in *the* books of foreigners.

O *na* aina e, he moku wale no, *the* other lands were only islands.

3d. *Na* is definite when followed by a numeral marking a particular number; as,

I *na* la *ekolu*, within *the* three days

Lawe mai oia i *na* dala *elua*, he brought *the* two dollars.

4th. *Na* is rendered definite by an adverb of place following and limiting the sense; as,

Ike ae la *na* kanaka *mauka*, *the* people inland saw.

O ka moku a me *na* mea maluna o ke kia.

The ship and *the* things on the mast.

Makau *na* kanaka *oloko*, *the* people within were afraid.

5th. *Na* is definite sometimes when followed by an explanatory clause; as,

No *na* laau hau i pai mua mai.

On account of *the* timbers full of iron which before had floated ashore.

A me *na* puka e hamama mai ana, and the doors being open wide.

Kena ae la i *na* kanaka, he mau aihue.

He sent for the men, they were thieves.

6th. When an address is made to a number, *na* is used definitely; as,

E *na* kanaka a me *na* 'lii, ye men and ye chiefs.
E *na* haumana o ke kulanui, ye scholars of the seminary.
E *na* kumu o Hawaii, ye teachers of Hawaii.

7th. The sense of the passage often requires *na* to be rendered as a definite article; as,

Ae mai la *na* alii, *the* chiefs consented.
Manao ae la *na* kanaka ua laweia oia.
The people thought that he was taken away.
Hookani aku la *na* kanaka, penei, *the* people cried out, thus.

8th. *Na* as an article is very often used *indefinitely* or simply to mark the plural number. It then becomes one of the *signs* of the plural; which see after § 87.

9th. *Na* is sometimes [but seldom] used before *wahi*; as, lele ae la *na wahi* kanaka iuka, *the few* people jumped ashore.

10th. Several nouns in the language of common use never take any article; as, *kinohi*, *wahi*, unless *kau* be its article and others, as *kahi*, a place, &c.

11th. The articles are often omitted in practice, for the reason of which, see Syntax.

NOTE.—Some of the foregoing distinctions are of no great practical value. The structure of the sentence must determine.

OF THE SIMPLE PREPOSITIONS.

§ 68. The following syllables; viz. *a*, *o*, *ka*, *ko*, *na*, *no*, *i*, *ma*, *me*, *e* and *mai* may be called *simple prepositions*. They are used in declining nouns, pronouns, compound prepositions and adverbs of place. They have all the uses that prepositions have in ancient or modern languages, i. e. to show a connection and relation between other words. They may be termed *Simple Prepositions* in distinction from the same syllables when connected either by orthography or sense with other words; and hence denominated *Compound Prepositions*. The following are specimens of their use,

Ka oihana <i>a</i> ke kahuna,	the office <i>of</i> the priest.
Ka leo <i>o</i> ke alii,	the voice <i>of</i> the chief.
<i>Ka</i> ke <i>alii</i> kauoha,	the king's charge.
<i>Ko</i> Hawaii poe kanaka.	Hawaii's people.

Na ke kumu ka olelo. *it is for the teacher to speak;*
 No ke biolowa o kanaka.
For [on account of] the indolence of men.
 I kono uoho ana ma Kohala. *on his living at Kohala.*
 E lo'ili pono aku i ke aupuni. *to transfer the kingdom.*
 Holo aku ia ma ka waa. *he sailed by [means of] canoe.*
 Hana pu kekou me ia. *they worked together with him.*
 Kipakuia'e la e na'li. *he was forced away by the chiefs.*
 Hoi mai la ia mai Kawaihae mai. *he returned from Kawaihae.*

As these prepositions will be more particularly spoken of in connection with the declension of nouns and pronouns, the following general remarks only will be inserted here.

§ 69. 1st. *The simple prepositions serve to connect words or phrases with each other and show the relations of possession, duty, obligation, cause, manner, instrument and place.*

2nd. They also serve the purpose of declining nouns, and particularly pronouns; many of the ideas of which in English are expressed by the verb *to be*, and other auxiliary verbs.

3rd. *A* and *o*; *ka* and *ko*; *na* and *no* bear a close resemblance to each other. That is, all that class of relations that would require *a* to be used, would also require *ka* and *na*, (provided the sense required their use,) and not *ko* and *no*. So also that class of relations expressed by *o*, would also take *ko* and *no*, and not *ka* and *na*; thus, *ka hale o ke alii*, the house *of* the chief; to say, *ka hale a ke alii*, would be ungrammatical. So also in throwing the phrase into a possessive form, it must be *ko ke alii hale*, the *chief's* house, not *ka ke alii hale*. Again, *ka hale no ke alii*, the house *for* the chief; not *na ke alii*, &c.

The same applies to the relations expressed by *a*; thus,

Ka palapala a ke kumu, the writing *of* the teacher, not *o*.
Ka ke kumu palapala, the *teacher's* writing, not *ko*.
Ka palapala na ke kumu, the writing *for* the teacher, not *no*.

Otherwise, in some cases, it would not only be ungrammatical, but the meaning would be changed; thus the following forms are all correct,

Ka wahine a ke kane, the wife *of* the husband.
Ka ke kane wahine, the husband's wife.
He wahine na ke kane, a wife *for* the husband.

But the *o*, *ko* and *no* must not be used in this sense, for

the meaning will be different; thus, *ka wahine o ke kane*, would mean a maid servant, or a concubine, and not a *wife*. So in the prefix pronouns *kana keiki*, means *his* or *her* own child; *kona keiki*, a foster child, a servant boy, &c.

NOTE.—This *o* preposition must not be confounded with the *o* emphatic, spoken of before. Its position in the sentence will generally serve to distinguish it.

§ 70. *I* as a preposition (before a pronoun and name of a person, *ia*) expresses, 1st. 'The relations of *at, to, for, in, by, on, in respect of, on account of*; as,

I keia mau la, in these days, *at* this time,

Hele oia i ke kilo uala. he went *to* the potatoe prophet.

Halawai lakou i ka hale kula, they met *in* [at] the school house.

I ka poe aia, by the company of the wicked.

Ina i ko kuaa waena, if *on* our ground.

No ka pilikia i ka ua, for the difficulty *on account of* the rain.

2nd. *I* stands between an active verb and the word governed by the verb. It seems to be the medium through which the action of the verb passes to the object. In this sense it has no meaning in English; that is, we have no word that corresponds with it; thus,

Kalai oia i ka waa, he hewed out the canoe.

Alako ae la i ka pauku wahie.

He dragged the piece of fire wood.

Kuku ae la ka wahine i ke kapa, the woman beat the kapa.

3d. It serves to express the agent after a neuter or intransitive verb; as,

Make lakou i ka polohi.

They died *through* [by means of] hunger.

Holo ka moku i ka makani, the ship sails *by* the wind.

Ua pau ka hale i ke ahi, the house was destroyed *by* fire.

§ 71. *Ma* signifies *at, in, by, through, to, as a means of, after*. The following are specimens of its use,

He noho ana kona *ma* Kaawaloa,

He had a residence *at* Kaawaloa.

A noho oia *ma* keia ao, while he lived *in* this world.

E hoolaha ae *ma* keia pae aina, to spread *through* these islands.

Ke hoouna aku nei au *ma* kou aina, I send *to* your land.

Ua oleloia *ma* na kaa, it was said *according to* the legends,

Ua hele na'lii *ma* ko lakou aoao.

The chiefs walked *after* their own ways.

Ua eha loa kekahi poe *ma* ia lealea.

Some were badly wounded *by means of* this sport.

NOTE.—*Ma* is sometimes synonymous with *i* as in the last example.

Ua eha loa kekahi poe *i* keia kaua.

Some were badly wounded *by means of* this war [fight].

§ 72. *Me* signifies *with, accompanying, in company, besides, as, so*; it is used mostly before nouns and pronouns; as,

Halawai ia *me* kekahi kanaka, he met *with* a certain man.

Ua like pu ke kahuna *me* ke alii, like the priest *so* the king.

Me ia i noho ai, pela ia i make ai, *as* he lived, so he died.

Hele pu *me* ia i ka halawai, he went *with* him to the meeting.

§ 73. *E* marks the agent after a passive verb and signifies *by*; thus,

Nui na moku i aieia *e* Liholiho.

Many vessels *were run in debt for by* Liholiho.

Ua alohaia oia *e* na kanaka, he *was loved by* the people.

Owai la i pepehiia *e* Kamehameha?

Who *was slain by* Kamehameha?

§ 74. *E* is also used in calling attention or calling upon one, in making an address. It is generally equivalent to *O* in English; as,

Auhea oukou *e* na'lii, where are you, *O ye* chiefs!

E ka lani, *e* ka honua, *O* the heavens, *O* the earth!

E ko Maui mau alii, *O ye* Maui's chiefs.

§ 75. *Mai* implies motion either *towards* the speaker or from some given point *towards* another. It signifies *from, out of, &c.*; thus,

Mai kahi i moe ai, *from* the place where he lay.

Mai Hawaii aku, *from* Hawaii outward.

Mai Oahu a Kauai, *from* Oahu to Kauai

Mai ka lani *mai*, *from* heaven.

NOTE.—When motion toward one is expressed by *mai* it is generally followed by another *mai* which cannot be translated.

All the relations expressed by the foregoing prepositions cannot be expressed by corresponding words in English; it is only by practice and considering the words in relation to each other, that full satisfaction concerning their various meanings and the different shades of idea can be obtained.

The reader will see further illustrations of these prepositions under sections entitled *Remarks on the Paradigms of Nouns and Pronouns*

OF NOUNS.

§ 76. Nouns in Hawaiian express the names of persons, qualities and things. They may be divided into Proper and Common.

§ 77. A proper noun is the name of an individual, either person or thing, where there is supposed to be but one of the kind; as, *Hawaii, Amerika, Ferani, Liholiho, Kaiuui.*

Proper nouns, ordinarily, have no article. But many proper names, particularly of persons, are formed in Hawaiian by prefixing the articles *ka, ke* or *na*, but in such cases the articles unite and become component parts of the noun and thus lose their signification of articles; as,

Kapiolani, the heavenly prisoner.

Kekipi, the rebel.

Kahema, the left hand.

Kekai, the sea.

Naiwi, the bones.

Napuahau, the hau blossoms.

§ 78. Common nouns are such as express the names of classes of objects; hence the same name applies to many individuals in a body; thus,

Aina, land, ia, fish, lau, leaf.

Laau, tree, manu, bird, iwi, bone.

Moa, fowl, keiki, child, hoku, star.

Every common noun, with a few exceptions, is supposed to have some kind of an article or some equivalent; unless some grammatical reason exists why it should be dropped. The reasons may be, the structure of the sentence—a change in the ordinary meaning of the words—a change in their location or some idiomatic or proverbial expressions. For these, see Syntax.

§ 79. The Hawaiians have also *abstract* and *concrete* nouns. The *abstract* express the pure name of a quality without reference to any particular thing; as,

Ka oiaio, the truth, *ka pono, the* justice, goodness.

Ke kaumaha, the weight, sorrow, *ka ino, the* badness.

The *concrete* includes the quality and substance in one word; as,

Elemakule, an old man, *luwahine, an* old woman, *halau, a* long house, *oopa, a* lame person, &c.

NOTE.—Many nouns are used either in the concrete or abstract sense according as they are needed, or as the structure of the sentence requires but without any peculiar termination or form.

§ 30. A good number of nouns are formed by prefixing some syllable to the radical form; thus,

I_{no}, bad, *poino*, ill fated, unfortunate.

Maikai, good, *po maikai*, blessed, fortunate.

Malu, a shade, *mamalu*, an umbrella.

These syllables are such as *ma*, *na*, *po*, *ka*, *o*, and perhaps others. They may have something to do in making abstract nouns; but further investigations are necessary to determine. See § 32.

§ 31. Hawaiian Nouns have *Person*, *Number*, *Gender* and *Case*.

OF PERSON.

§ 32. 1st. *Person* in grammar is the agent in an action or affirmation. Each agent must either be *I*, *thou*, *he*; or plural *we*, *you*, *they* or their substitutes; hence, there are considered three *persons*.

2nd. The *first* person speaks of himself or something he is doing; as,

Owau nei ke kahuna e noho nei, I am the priest living here.

Owau nei ko oukou wahi kaikaina.

I who am your younger brother.

These forms often occur, but only when the noun is in apposition with some pronoun of the 1st. person.

3rd. The *second* person denotes the hearer. or is the person spoken to and is supposed to be present; as,

Mai hee oe, e Umi, i ko'u papa.

Do not swim, Umi, on my surf-board.

Aloha oe, e ka milihini, salutation to you, the stranger or love to you, *the stranger*, or love to you *O stranger*.

4th. The *third* person represents the person or thing spoken of, and is much more frequently absent than present; thus,

Halawai mai la na'lii, the chiefs assembled.

Holo oia i ka aina kahiki, he sailed to a foreign country.

NOTE.—The use of the *first* person of nouns is not so frequent as the *second* or *third*; for speakers do not often speak of themselves by name.

§ 83. *Number*, in Hawaiian nouns refers to *one* object only, or to *two* only, or to *any number*, larger than two spoken of together. Hence, like most of the oriental languages, the Hawaiian has *three numbers*: the *singular*, the *dual* and *plural*.

1st. The *singular* refers to one object only; as,

Ku laau, the tree, *ka nene*, the goose, *ka nuanuana*, the ant.

2nd. The *dual* speaks of *two only*; as,

Mau keiki elu, two children, *na kao elua*, two goats.

NOTE.—The *dual* number is not so marked in the nouns as in the pronouns. In the nouns it is often used but generally in connection with some pronoun of the dual number, or in connection with some numeral adjective to make it clear.

3rd. The *plural* number speaks of any number *above two*, however large; as,

Ka poe holoholona, the beasts, *he ahiu ia*, some fish.

Na manu, the birds, *na moa*, the fowls.

§ 84. Hawaiians often use the singular number where more than one is intended; they attach a collective idea to words in the singular form in many cases; thus,

The word *kanaka* (with the accent on the first syllable) is often used for a plural or synonymous with *na kanaka*; or *poe kanaka*; as *me na'lii a me kanaka* with the chiefs and the people (§43.) *Panumi ka apa o kahi*, lit. ten each *the piece* of cloth apiece = ten pieces of cloth for each. *I luhī na'lii a me ka makaa'inana*, that the chiefs might be burdened and the common man. *No na'lii a me kanaka a me ka wahine kekahi*, for the chiefs and the men and the woman also. *O ka wahine ka hala*, the woman was the offence; this was said respecting a large class of persons. These forms are found, but are exceptions to the rule.

§ 85. Nouns have no change in their terminations or other forms by which the singular, dual, or plural numbers are distinguished from each other. Some words termed *signs* are therefore set before the nouns for this purpose. These are either the particular signs used in such cases, or a pronoun or a numeral adjective.

NOTE.—In theory, nouns are considered singular, unless rendered *dual* or *plural* by a syllable coming before the noun, which syllable may be termed the *sign* of the *dual* or *plural* numbers.

§ 86. The *signs* of the dual and plural are *na*, *manu*, *poe*, *pae*, and *pun*; thus,

Na nunu elua, the two doves.

Ka poe luina, the sailors [company of sailors.]

Mau keiki elua, two children.

He poe koa, soldiers [company of soldiers.]

He mau waa, some canoes.

- Ka pae moku, the ships [collection of ships.]

Na ao, the clouds, he puu pohaku, a heap of stones.

§ 87. When *na* is used, it excludes the article, and hence may be considered a plural article. Perhaps it may have the double office of an *article* and a *sign* of the dual and plural number, both definite and indefinite. See § 67, 8.

§ 88. *Na* is used as a sign of the plural indefinitely large; as,

Na manu o ka lewa, the fowls of the air.

Na hoku o ka lani, the stars of heaven.

Na stands sometimes also before a dual, when the construction of the sentence is such that it is difficult to use *mau*; as, *na hua elua, two eggs.*

§ 89. When the other signs of the dual and plural are used; as, *mau, poe, pae,* and *puu*, the articles *ka, ke, he, wahi, kahi,* and *kekahi*, may be prefixed; except that *ka* and *ke* never come before *mau*, as they imply unity, but the signs imply plurality.

§ 90. *Mau* is a sign either of the dual or plural. As a sign of the plural, it does not apply generally to a great number. As originally used by the Hawaiians themselves, it rarely exceeded a dozen. Lately foreigners and even natives apply it to a greater number; as,

He mau aina naanao, enlightened lands.

He wahi mau mea, some things.

Kekahi mau moo, those lizards.

NOTE.—The original idea of *mau* seems to be that of *repetition*; as,

O kana hana ana pela, he mea mau ia.

His doing so, is a *constant* thing; i. e. constantly repeated.

§ 91. *Poe* as a sign of the plural applies to any number indefinitely large; but it restricts the noun to the set or company of persons or things spoken of to the exclusion of all others. Thus, *ka poe keiki* may mean, according to the sentence, *the children before spoken of, or the*

children in distinction from adults; as,

Ka *poe* kauwa, the *servants*, ka *poe* hewa, the *wicked*.

Ka *poe* kumu, the *teachers*, ka *poe* aihue, the *thieves*.

He *poe* kiu, *spies*, ka *poe* luna, the *overseers*.

Poe is used more in connection with persons and animate objects than with inanimate. It refers mostly to the various offices and conditions of men, together with classes or companies of animals; but in English must often be rendered merely as designating a plural. *Poe* may often be rendered, as it often is, as a noun; thus,

Ka *poe* *keiki* the company of children, in which case *poe* becomes a noun and *keiki* an adjective.

§ 92. *Pae* and *puu* like *poe* signifies a cluster or collection of individual things. They are used very much alike, but not so often, and apply more generally to inanimate things; as,

Ka *pae* aina o Hawaii, the *islands* of Hawaii.

He aina pele keia *pae* moku.

Volcanic land is this *cluster* of islands.

He *puu* pohaku, a *pile* of stones.

He *puu* wahie, a *heap* of fire wood.

He *puu* haole.

A number of foreigners, in the next line it is *poe* *haole*.

Kena ae la ke alii e lalau i ua *poe* haole la.

The chief sent to seize *those foreigners*, &c.

§ 93. The syllable *ma* following the name of a person expresses the person's name and those with him; as,

Noho iho o Hoapili *ma*, Hoapili and *his company* staid.

Holo ae la o Nahienaena *ma*.

Nahienaena and *her company* sailed.

Pae mua mai o Lono *ma*.

Capt. Cooke and *his company* arrived previously.

§ 94. The word *kanaka* without an article and with a long full accent on the first syllable, denotes a plural of an indefinite number; as,

Oia ka laha ana o *kanaka* ma Hawaii nei.

That was the spreading of *men* on the Hawaiian islands, i. e. the peopling of the islands.

OF GENDER.

§ 95. In general, there is nothing in Hawaiian to mark the genders of nouns, except the words *kane* [male] and

wahine [female]. But this designation (*kane* and *wahine*) extends to animals as well as men. When it is necessary to mark the gender these words are added.

§ 96. They have no word to express neuter gender or to give the idea of gender to any nouns that are neither *male* or *female*.

The following is a specimen of the use of genders.

Makua, parent. makuakane, father, makuawahine, mother.

Keiki, child, keikikane, son, kaikamahine, daughter.

Kupuna, grandparent. kupunakane, grandfather,

Kupunawahine, grandmother.

Kaikoeke, rela. by mar., kaikoekekane, brother in law.

Kaikoekehawine, sister in law.

Bipi, cow or bull, bipikane, ox or bull, bipiwahine, a cow.

Kao, goat, kaokane, he goat. kaowahine, she goat.

Moa, fowl, moakane, cock, moawahine, hen, &c.

§ 97. There is a class of words in the language which is used specifically for different genders; as,

Elemakule, an old man.

Luwahine, an old woman.

Kumulau, a breeder [female]

Maiau, an expert, ingenious man.

Loia, an expert, ingenious woman, &c.

This phrase was once found, o makou hoi, o na *elemakule kane*, a me na *elemakule wahine*, which literally means, we also; the *old men males* and the *old men females*!

OF THE DECLENSION OF NOUNS.

§ 98. *Case* is a change of termination of words to express a difference of relation between that word and others.

Nouns are not declined in Hawaiian by any variations of their *terminations* as in European languages. They are declined by *prefixing* the simple prepositions, § 69, 2, and thus modifying the idea expressed by the simple noun.—These modifications (called cases) are somewhat numerous.

§ 99. The cases are ten in number, made by prefixing the simple prepositions. They apply to proper and common nouns.

It is proper to state that the names of the cases are Hawaiian terms because the names were not sufficiently

numerous in any foreign language. *Aui* a removal, a change, is used for *case*. *Aui kumu*, foundation case, i. e. *nominative*. *Aui pili*, adhering case. *Aui iki*, so called with reference to the *au* *pili*, i. e. *au pili* adhering, *au-iki* adhering a little [more] than *au pili* from *iki* little.—*Aui paewa*, uneven case. *Aui alo*, the front case from its relation to the verb. *Aui moe*, lying down case, it often refers to rest *in* or *at* a place. *Aui hea*, the calling case. *Aui hele*, moving case. as *mai* implies motion. *Aui hui*, union case, as *me* signifies *with*, *in company*. *Aui ia* passive case; *ia* is the suffix of passive verbs. This case implies the agent after a passive verb.

§ 100. The following Paradigms will show the fore-mentioned relations with the prepositions and the names of the cases. The names of Latin cases are inserted where they correspond.

SINGULAR.

<i>Aui kumu</i> ,	Nom.	<i>ka hale</i> .	the house.
<i>Aui pili</i> ,	} Gen.	<i>o ka hale</i> , <i>a ka hale</i> ,	<i>of</i> the house.
<i>Aui iki</i> ,		<i>ko ka hale</i> , <i>ka ka hale</i> ,	the <i>houses'</i> .
<i>Aui paewa</i> ,	Dat.	<i>no ka hale</i> , <i>na ka hale</i> ,	<i>for</i> the house.
<i>Aui alo</i> ,	Acc.	<i>i ka hale</i> ,	the house.
<i>Aui moe</i> ,		<i>ma ka hale</i> ,	<i>at</i> or <i>to</i> the house.
<i>Aui hea</i> ,	Voc.	<i>e ka hale</i> ,	<i>O</i> the house.
<i>Aui hele</i> ,		<i>mai ka hale</i> ,	<i>from</i> the house.
<i>Aui hui</i> ,	Abl.	<i>me ka hale</i> ,	<i>with</i> the house.
<i>Aui ia</i> ,		<i>e ka hale</i> ,	<i>by</i> the house.

PLURAL.

<i>Aui kumu</i> ,	Nom.	<i>na hale</i> ,	the houses.
<i>Aui pili</i> ,	} Gen.	<i>o na hale</i> , <i>a na hale</i> ,	<i>of</i> the houses.
<i>Aui iki</i> ,		<i>ko na hale</i> , <i>ka na hale</i> ,	the <i>houses'</i> .
<i>Aui paewa</i> ,	Dat.	<i>no na hale</i> , <i>na na hale</i> ,	<i>for</i> the houses.
<i>Aui alo</i> ,	Acc.	<i>i na hale</i> ,	the houses.
<i>Aui moe</i> ,		<i>ma na hale</i> ,	<i>at</i> or <i>to</i> the houses.
<i>Aui hea</i> ,	Voc.	<i>e na hale</i> ,	<i>O</i> the houses.
<i>Aui hele</i> ,		<i>mai na hale</i> ,	<i>from</i> the houses.
<i>Aui hui</i> ,	Abl.	<i>me na hale</i> ,	<i>with</i> the houses.
<i>Aui ia</i> ,		<i>e na hale</i> ,	<i>by</i> the houses.

§ 101. Declension of a Proper name of a place, *Hawaii*. Only in the Singular.

Aui kumu.	Nom.	Hawaii.	Hawaii.
Aui pili,	} Gen.	<i>o</i> Hawaii, <i>a</i> Hawaii.	<i>of</i> Hawaii.
Aui iki,		<i>ko</i> Hawaii. <i>ka</i> Hawaii.	Hawaii's.
Aui paewa,	Dat.	<i>no</i> Hawaii. <i>na</i> Hawaii.	<i>for</i> Hawaii.
Aui alo,	Acc.	<i>i</i> Hawaii.	Hawaii.
Aui moe,		<i>ma</i> Hawaii.	<i>at</i> or <i>to</i> Hawaii.
Aui hea,	Voc.	<i>e</i> Hawaii.	<i>O</i> Hawaii.
Aui hele,		<i>mai</i> Hawaii.	<i>from</i> Hawaii.
Aui hui,	Abl.	<i>me</i> Hawaii.	<i>with</i> Hawaii.
Aui ia,		<i>e</i> Hawaii.	<i>with</i> or <i>by</i> Hawaii.

The following expressions are also found where *ia* is used before the names of places where *i* or *no* is generally used; as,

Ua ahaolelo na'li *ia* Kauai.

The chiefs held a council *respecting* Kauai.

Hele aku la *ia* e kuaa i kela mau aupuni *ia* Hilo a me Kau.

He went to make war upon [against] those two kingdoms Hilo and Kau.

What is uncommon in the first example is the use of *ia* before Kauai as though it were a person. *I* or *ma* Kauai would have referred to the council *at* Kauai; but the meaning of the passage is that they held a council respecting the condition of Kauai. The ordinary form is *no* Kauai. In the second example *ia* Hilo, Hilo is used as the name of a person, and not a place.

§ 102. If a noun is made plural by *mau*, either the articles *kahi* or *kekahi* must precede *mau*; as,

Mau lio, some horses.

Aui kumu.	Nom.	kahi or kekahi mau lio,	the horses.
Aui pili,	} Gen.	<i>o</i> kekahi mau lio, <i>a</i> kekahi mau lio,	<i>of</i> the horses.
Aui iki,		<i>ko</i> kekahi mau lio, <i>ka</i> kekahi mau lio,	the horses'.
Aui paewa,	Dat.	<i>no</i> kekahi mau lio, <i>na</i> kekahi mau lio,	<i>for</i> the horses.
Aui alo,	Acc.	<i>i</i> kekahi mau lio,	the horses.
Aui moe,		<i>ma</i> kekahi mau lio.	<i>at</i> or <i>by</i> the horses.
Aui hea,	Voc.	<i>e</i> kekahi mau lio,	<i>O</i> horses.
Aui hele,		<i>mai</i> kekahi mau lio.	<i>from</i> the horses.
Aui hui,	Abl.	<i>me</i> kekahi mau lio,	<i>with</i> the horses.
Aui ia,		<i>e</i> kekahi mau lio,	<i>by</i> the horses.

§ 103. Example of a noun rendered plural by *poe*.

Ka *poe* keiki, the children.

Aui kumu,	Nom.	ka <i>poe</i> keiki, kekahi <i>poe</i> keiki,	the children.
Aui pili,	} Gen.	<i>o</i> ka <i>poe</i> keiki, <i>a</i> ka <i>poe</i> keiki,	<i>of</i> the children.
Aui iki,		<i>ko</i> ka <i>poe</i> keiki, <i>ka</i> ka <i>poe</i> keiki,	the childrens'.

Aui paewa,	Dat.	<i>no</i> ka poe keiki, <i>na</i> ka poe keiki,	for the children.
Aui alo,	Acc.	<i>i</i> ka poe keiki,	the children. to the children.
Aui moe,		<i>ma</i> ka poe keiki,	by, through the children.
Aui hea,	Voc.	<i>e</i> ka poe keiki,	O children.
Aui hele,		<i>mai</i> ka poe keiki,	from the children.
Aui hui,	Abl.	<i>me</i> ka poe keiki,	with the children.
Aui ia,		<i>e</i> ka poe keiki,	by the children.

NOTE.—In many cases where *poe* is used, it may be rendered simply as a plural, as above, or it may be translated *the company of*, according to the sense of the passage.

Poe often stands for the plural and the noun too; as, *Penei ka muna o kekahi poe*, This is the opinion of *some* [people.]

§ 104. Example of the Proper name of a Person

Aui kumu,	Nom.	Paki,	Paki.
Aui pili,	} Gen.	<i>o</i> Paki <i>a</i> Paki,	of Paki.
Aui iki,		<i>ko</i> Paki, <i>ka</i> Paki,	Paki's.
Aui paewa,	Dat.	<i>no</i> Paki, <i>na</i> Paki,	for Paki.
Aui alo,	Acc.	<i>ia</i> Paki,	Paki.
Aui moe,		<i>ma</i> Paki, <i>ma o</i> Paki la,	at, by Paki.
Aui hea,	Voc.	<i>e</i> Paki,	O Paki.
Aui hele,		<i>mai</i> Paki,	from Paki.
Aui hui,	Abl.	<i>me</i> Paki	with Paki.
Aui ia,		<i>e</i> Paki,	by Paki.

NOTE.—Nouns are not declined with the article *hookahi*, nor with the indefinite article *he*. They are used only in the *Aui kumu*.

Remarks on the foregoing paradigms.

§ 105. 1st. The *Aui kumu* [Nominative case] has frequently an *o* before it which is not a preposition, but the *o* emphatic. It is generally easy to distinguish between the two. See § 53, 54. The *Aui kumu* is always the subject of an affirmation or proposition, either through a verb or affirmative particle.

2nd. In the *Aui pili* [Genitive Case] there is a nice shade of distinction between the meanings of the relations expressed by *a* and *o*; but there is no preposition in English that will give the shade of difference. They must both be expressed in English by the preposition *of*; and yet they are so distinct in a Hawaiian's mind as rarely to be exchanged the one for the other. The *a* in many cases seems to express a little nearer relation than *o*; as,

Ke aupuni o Hawaii.

The kingdom *of* Hawaii; *o* not *a* in this case.

Ka pāia o ka hale, the side *of* the house; *o* not *a*.

Ke kumu o ko'u noonoo, the reason *of* my opinion, *o* not *a*.

Ka pule a ka poe haipule, the prayer *of* the pious, *a* not *o*

Ka hana a ke kumu, the labor *of* the teacher, *a* not *o*

Ke kauoha a ke alii, the charge *of* the chief, *a* not *o*, &c.

3rd. Only the most general rules can be given respecting the use of the *a* and *o*. Thus, whatever relates to instruction, learning, to work and to food, requires *a*. Whatever relates to one's person, his residence, his clothing and his passions, requires *o*. But practice will soon render them familiar.

Sometimes a double *o* is used, particularly with a pronoun; as, ka makemake o na kanaka o o nei, the desire of the people *who belong here*, or the people *of hereabouts*.

4th. The *Aui iki* [Genitive case] *ko ka hale*, &c. is, equivalent to the English Possessive case; thus, *koka hale*, the house's, that which is *of* or *belongs to* the house. *Ko ke kino*, the body's that which is *of* or *belongs to* the body or person. *Ko ke alii hale* the chief's house, equivalent in meaning to *ka hale o ke alii*, the house *of* the chief. The same words that would require *o* in the *Aui pili* would require *ko* in the *Aui iki* and not *ka*; as, *ka ke kumu hana*, the teacher's work; *ka ke keiki wahine*, the young man's wife; *ka ke alii kauoha*, the chief's charge. The *ka* and *ko* apply to Proper names and to names of places and countries to express the people of those places or countries; as, *Aole i like na pohaku maanei me ko na Ainapuni*, the stones here are not like those *of the Continents*. *Ua like na helehelena o ko Hawaii nei me ko na moku e ae ma keia moana*, the features *of Hawaiians* are like the people *of other islands* in this ocean. *A ike aku la ko Kailua i na wahine haole*, and when the people *of Kailua* saw the foreign women, lit. when Kailua's saw, &c. *Hoolike ia me ka na haole hana ana*, he imitated the foreigners' doings.

5th. The *Aui iki* is frequently found together with most of the other simple prepositions to express possession in connection with them. This constitutes a kind of double genitive, or putting most of the other cases in regimen with the genitive; as,

Ke *ao nei*, the *world* here, this world.

Aui kumu,	ke <i>ao nei</i> .	this world.
Aui iki,	<i>ko ke ao nei. ka</i> &c. this world's	[goods, evils, &c.]
Aui pili,	<i>o ko ke ao nei. a ka</i> &c.	of this world's.
Aui paewa,	<i>no ko ke ao nei. na</i> &c.	for this world's.
Aui alo,	<i>i ko ke ao nei.</i>	this world's.
Aui moe,	<i>ma ko ke ao nei. through by means of</i>	this world's.
Aui hea,	<i>e ko ke no nei,</i>	O this world's.
Aui hele,	- - - -	
Aui hui,	<i>me ko ke ao nei.</i>	with this world's.
Aui ia,	<i>e ko ke ao nei. by this world's</i>	[goods, pleasures, &c.]

So also with a name of a place or country; as, Maui.

Maui, *ko Maui*, the people, *inhabitants of Maui*.

Aui kumu,	Maui,	Maui.
Aui iki,	<i>ko Maui. ka</i> &c. Maui's	[people, chiefs, &c.]
Aui pili,	<i>o ko Maui. a</i> &c. of Maui's	[people, &c.]
Aui paewa,	<i>no ko Maui. na</i> &c. for Maui's.	
Aui alo,	<i>i ko Maui.</i>	to Maui's
Aui moe,	<i>ma o ko Maui.</i>	by means of Maui's.
Aui hea,	<i>e ko Maui.</i>	O Maui's. O ye people, &c. of Maui.
Aui hele,	<i>mai ko Maui.</i>	from Maui's.
Aui hui,	<i>me ko Maui.</i>	with Maui's.
Aui ia,	<i>e ko Maui.</i>	by Maui's.

It will be noticed that the *Aui pili* and *Aui iki* change places to adapt themselves to this double genitive form, which is very common.

6th. The *Aui paewa* [Dative case] resembles in its meaning the Dative case in Greek and Latin. It is used

(a.) At the commencement of captions of chapters or sections; as, *no ka mooololo*, of or concerning history; *no ka make ana o Lono*, of or concerning the death of Lono; *no ka naaupo a me ka wahahee*, about ignorance and falsehood.

(b.) Of or concerning a person or place; as *na mea ana i lohe ai no Pele*, the things which he heard concerning Pele. Make *kekahi kanaka no Wailuku*, there was killed a certain man of or from Wailuku.

(c.) Of or belonging to as property, or as a relation; as *he mau hoahanau no ke alii*, some brethren of or pertaining to the chief. *O ka aina no na'lii wale no*, the land was for or belonged to the chiefs only.

(d.) No—*mai* or *aku* implies that the thing or person belonged somewhere else but has removed from one place

to another; as, *no Amerika mai ka nui o na moku*, *from* America [this way] the most of the ships. The same of course applies to *na*; as, *na ke akua mai keia oihana*, *from* the god was this institution. *No ka lewa mai na kanaka*, *from* the skies were men. Sometimes the *mai* may be dropped; as, *na hanau mai na Wakea laua o Papa*, [mai] they were born [men] from Wakea and Papa.

(e) *No* implies *for* in the sense of the *use of*; as, *e kuku-lu i mau heiau no na'kua*, build some temples *for* i. e. *for the use of* the gods.

(f) *Na* as a general rule expresses more exclusive right—more imperious duty or obligation—and more undisputed possession than either *no* or *ko*; as, *na keia kanaka e hoakaka*, it belongs to this man, i. e. *it is the office, the duty* of this man to explain. *Na ka luna kanawai e hoomaopopo aku*, *it is for* i. e. *it is the office* of the judge to enquire into. *E haawi mua ia aku na ke akua*, let it first be given to the god, i. e. let it first be devoted *to him as his*. *Na ke kahuna wale no ka olelo*, *it is the business* i. e. *it is for* the priest only to speak.

NOTE.—The *no* of the *Aui poewa* is distinct from the *no* affirmative and commonly used in a different part of the sentence.

The particular meanings of these prepositions will appear further in connection with the pronouns.

6th. The *i* of the *Aui alo* [Accusitive case] is used for several purposes and in several ways; as,

(a.) A preposition of time *in, upon*, at a certain time, &c.

I ka wa kahiko. in ancient time.

A i kekahi la e ae, and *upon* a certain other day.

A i ke ahiahi o ka la elua, and *in* the evening of the second day.

Elua kanaka i nuke i na kua la,

Two men were killed *at* that battle, i. e. *in* the time of the battle.

(b.) A preposition *to, towards* or *at* a place.

Hoi aku o Liholiho i Kona, Liholiho returned *to* Kona.

Halawai lakou i Mahiki, they met *at* Mahiki.

(c.) As an *agent* or *means* after a neuter verb.

Ona ae la i ka mea e ona ai.

He was drunk *by* or *upon* the thing to make drunk.

Make lakou i ka pololi, they died *with* hunger, [by means of]

Ka inoa he akua *i* ke alohilohi o na maka.

I thought he was a god *by* the brightness of his eyes.

(d.) *I* is used as a medium of transfer of apposition, mostly after passive or neuter verbs; also with *lilo*, &c. that is, the *i* implies that the second noun becomes what the first is, or in some way immediately connected with it. In this case the article before the noun into which a thing is changed or becomes is omitted; as,

I ole e hanaia [ua iwi] *i* mea e pana iole.

That they might not be made [the bones] a thing to shoot mice with.

A hanaia *i* makau lawaia.

And it was made a fish hook, i. e. *into*, &c.

Kukuluia kekahi hale *i* mea e hoolilo ai ia ia *i* akua aumakua.

A certain house was built, *a thing* to cause him to become a trusty god.

(e) *I* is the medium by which the action of an active verb is transferred to the object. In this sense it has no meaning in English. Some sentences are so constructed as not to need such a medium but these will be noted elsewhere.

Hoonua aku oia *i* ka poe kii, he sent forward the spies.

Lawe iho la ia *i* ke koi lipi, he took the axe.

Puhi lakou *i* ka hale, they set on fire the house.

(f.) There are several other senses in which *i* is used (shades of the foregoing) and perhaps there should be another case. The *accusative* or *objective* in ancient or modern languages presupposes an active verb or preposition; but the preposition *i* of the Hawaiian does not correspond with the accusative of those languages; it has a far more extensive agency. It was judged best, however, to make but one case, and explain its different uses.

NOTE.—The *i* of the *au* *alo* becomes *ia* before the proper name of a person and before a pronoun, and is subject to all the varieties of meaning that *i* is; as, aloha ae la na kanaka *ia* Kamehameha, the people loved Kamehameha. Ninou o Vanekouva *ia* Kalaniopuu, Vancouver enquired *after* Kalaniopuu.

7th. The *au* *moe* most frequently signifies *at a place*; as, *ma* ka hale, *at* the house, implying rest *at* or *in* a

place. It is also used in connection with motion towards a place and thus is synonymous with *i*, as, holo oia *ma* Hilo he sailed *to* Hilo; but holo oia *i* Hilo, is the more common form; thus,

Ma Oahu nei i kukula mua ia'i ka hale pele.

At Oahu here was first built the house of worship.

Pii aku la a kana *ma* Waimea.

He went up and fought *at* Waimea.

Holo oia a pae *ma* Kawaihau.

He sailed and landed *at* Kawaihau.

Mu ke alo o Hoapili nei. *in* front of Hoapili and his company.

Ma ke kaula o Keopuolani.

On the double canoe of Keopuolani

Ma ke kii makamaka, *by means* of going on friendly terms.

Ma also sometimes before nouns, and often before pronouns signifies *by, through, by means of*, or as an agent by whom or which something is done. It then generally takes *o* with it and *la* or *nei* after; as, *ma o*——*la* or *nei*, *by, through the means of, &c.*

8th. The *au i hea* [Vocative case] is used in calling upon or addressing another or others. The letter *e* marks this case. It is used before nouns and pronouns, persons, and things; as,

E Naoka. auhea oe. *O* Naoka, where are you.

E ka mea hikiwawe i ka hui.

O thou the person quick to speak.

E na kanaka o Hawaii a puni.

O ye men of Hawaii every where.

E na makamaka e. *O* friends.

E ka lani. *e* ka honua. *e* ka mauna, *e* ka moana, *e* kahu, aloha oukou.

O thou heaven, thou earth, thou mountain, thou ocean, thou protector, farewell.

NOTE.—This case often takes another *e*; as, *e* ke alii *e*, *O* chief.

9th. The *au i hele* implies motion or a proceeding from one person or place to another. It is followed by another *mai*. The preposition *on* sometimes takes the place of *mai*, but in that case *mai*, *aku*, or *ae* must follow; as, *mai* Hawaii *mai*, *from* Hawaii *here*; thus,

Hele mai ia *mai* kona hale mai.

He came *from* his house [this way.]

Hoi mai oia *mai* ke kana mai, he returned *from* the battle.

No Maui mai oia i holo mai nei.

From Maui he came here, this implies that he *belonged* to Maui.

Sometimes an *a* is put between the *mai* and the noun; as, *mai a Wakea a hiki ia nei*, from the time of Wakea until the present. *Mai a ia a hiki i keia mauawa*, from him [his time] to the present time. *Mai a Kamuhonua a hiki ia Wakea*, from [the time of] Kamuhonua until [the time of] Wakea.

10th. The *mai hui* [Ablative case] refers to some person or thing accompanying, either at rest or in a state of motion; as,

Noho pu ke alii me kona poe kanaka.

The chief dwelt *with* [among] his people.

Ilele mai oia me kana wahine, he came *with* his wife.

Ololo pu maua me Manono.

We conversed together *with* Manono.

Halaw i oia me kana keiki me ka waimaka.

She met *with* her son *with* tears.

Me has often the meaning of *as*, *like*, &c. thus,

Me he mea la ku pono, *like* a thing upright.

Me ke ano o ke alii, *pela* na kanaka

As the character of the chief, so the people.

11th. The *mai ia* is designated by the letter *e*, *with* or *by*, implying the agent of an action after a passive verb. It is not used in any other position or for any other purpose; as,

Ua kukuluia ka hale e ke alii.

The house *was built by* the chief.

Na dala i hoopohioia e ka poe pahi baka.

The money sunk *by* those smoking tobacco.

Ua heaponoia oukou e ka poe pono.

Ye are approved of *by* the good.

Ka palapala i palia e ke kahuna, the book printed *by* the priest.

Ua hoohiolioia e ke akua mana.

It was overthrown *by* the powerful god.

Na keiki i kaukaloia e ka poe naauo.

The children who *were made* fools of *by* the ignorant.

OF ADJECTIVES.

§ 106. Adjectives, in Hawaiian, are words used in some way to qualify nouns. They have nothing however like gender, number or case connected with them. Hawaiians say; thus,

He kané *maikai*, a *good looking* man, a *good* nān.
 He wahine *maikai*, a *good looking* woman, a *good* woman.
 He hale *maikai*, a *good* house, &c.
 He lio *maikai*, a *fine looking* horse, &c.

§ 107. Adjectives tend to qualify the meaning of nouns by expressing,

1st. Quantity; as,

He manawa *lohi*, a *long* time.
 He wa *pokole*, a *short* space [of time].
 He papa *makolukolu*, a *thick* board.

2nd. Quality; as;

He makani *oluolu*, a *pleasant* breeze.
 Ka la *ino*, the *stormy* day.

3rd. Number; as,

Lehulohu na kanaka, *numerous* the people.
 Na kanaka *umi*, the *ten* men.

4th. Order; as,

Ka *mua* o ka hale, the *first* house.
 Ka *hiku* o ka la, the *seventh* day.

There are many more divisions of adjectives which need not be mentioned.

§ 108. No adjectives in Hawaiian, except numerals, stand immediately *before* the noun to which they belong and which they qualify. If an adjective precedes a noun, numerals excepted, some other words, as articles or pronouns, generally intervene.

§ 109. Adjectives may be divided into three classes, the divisions being based on their position in relation to the noun.

1st. Such as stand immediately *after* the nouns they qualify; as,

He laau *ki'eki'e*, a *tall* tree.
 He kumu *kula*, a *school* teacher.
 Ka leo *ikaika*, the *strong* voice.
 Ka huhu *ikaina loa*, the *fiercest* anger.
 Ke kuaa *pinepine*, the *frequent* war.
 Na wahine *huole*, the *foreign* women.

NOTE.—The largest class of adjectives are used as above.

2nd. Such as stand *before* the nouns they qualify; as,

Ēhā hale kula, four school houses.

Manomano ka maikai, multitudinous the benefits.

Nani ka haunahano o ke'lii, glorious the majesty of the king.

Ēlina la paha kit olelo ana,

Five days perhaps the discussion lasted.

NOTE.—It may be a question whether the phrases with *manomano* and *nani* should come into this class: whether they are not verbs or verbals rather than adjectives. Many numeral adjectives stand after the noun, provided the sentence is so constructed as to admit of it. It is proper to say *eha hale kula*, or *he mau hale kula eha*.

3rd. Such as stand *before* the noun, but with an article or some qualifying word; as,

He nui hoku, elua kane, elua wahine.

They were ten, five men, and five women.

He nui na kanaka i lilo, many were the men lost.

Ua nui na'li i ainoa, many chiefs ate without tabu.

OBSERVATIONS ON ADJECTIVES.

§ 110. 1st. Adjectives of *Order* often stand *before* the noun, and then an article and preposition generally come between the adjective and the noun; as,

I ke kolu o ka makahiki.

In the third year, lit. in the third of the year.

I ka hiku o ka la.

On the seventh day, lit. on the seventh of the day.

Ka mua o ka hale.

The first house, lit. the first of the house.

O ka hiku keia o ke keiki.

This is the seventh child, lit. the seventh of, &c.

NOTE.—This is a peculiarity in Hawaiian phraseology, very common.

2nd. Some adjectives *follow* their nouns but with an article or some word prefixed to the adjective; as,

Ia manawa, make na kanaka he nui wale.

At that time, there died people a great many.

Ku ae la na wahine he 24 paha lakou.

There stood up women 24 perhaps.

3rd. The construction of some sentences requires these changes of the adjectives as to their places; thus;

Hele mai na kanaka he nui loa.

There came men a great many. If nui loa, were placed next to kanaka and he left out, the meaning would be, hele mai na kanaka nui loa, there came men of very great size, &c.

§ 111. The words *he* and *ua* before words otherwise adjectives, very frequently have the power of affirmation, or of giving the adjective or word before which they stand, the power of a verb,—the verb to be or other affirmation; or of pointing out absolutely the quality, character or condition of the thing or circumstance mentioned; as,

Ua ino, it is bad. he ino, it is bad.
Ua maikai, it is good. he maikai, it is good.
Ua ola, he is living. he ola koma, he is living.
Ua pokole, it is short, he pokole, it is short.
Ua loihi ke ala, long is the road.
He loihi ke ala, long is the road.
Ua akea ka papa, broad is the board.
He akea ka papa, broad is the board.
Ua palamalelo ia, he is lazy.
He pepohi kanaka ia, he is a murderer.
Ua huhu ia, he is angry, he huhu koma, he is angry.

NOTE.—These are as strong as assertions or asseverations as the language is capable of, and indeed as strong as they could be in any language.

§ 112. Nouns are often turned into adjectives by being placed immediately after other nouns, in which case, the last noun qualifies the first as an adjective; as,

He kumu kula, a school teacher.
Ka hale pohaku, the stone house.
He kanaka waiwai, a rich man.
He manao kanaka, a man's opinion.

§ 113. Many adjectives are used as nouns by taking articles before them; as,

Ia e no aku ka naaupō i ka pōe naupo.
If the ignorant man teaches the ignorant men.
He lohe ole ke kuli, the deaf man hears not.

COMPARISON OF ADJECTIVES.

§ 114. Adjectives have three degrees of comparison in common use. Viz. the *Positive*, *Comparative* and *Superlative*. The *Comparative*, however, has three smaller degrees within itself very distinct. These degrees are formed by the addition of other words; as,

Positive,	Poko,	short.
Comparative,	{ Poko iki,	a little short.
	{ Poko ae,	shorter.
	{ Poko iki ae,	shorter still.
Superlative,	Poko loa,	shortest, very short.

NOTE.—Sometimes *Poko iho*, may be used for *Poko ae*.

Other forms of expressing increase or diminution are such as these;

Oi aku keia muiua o keia.

This goes forward before that, i. e. this exceeds that—this is *letter* than that.

Nui keia. muku keia.

That is great, this is little, i. e. that is *greater* than this.

OF NUMERAL ADJECTIVES.

§ 15. Numeral Adjectives may be divided into three classes; the *Cardinal*, *Ordinal* and *Distributive*.

1st. The *Cardinal numbers* are numbers used in counting, as, *akahi, elua, ekolu, &c.* one, two, three.

2nd. The *Ordinal numbers* are numbers used in expressing the order of succession; as, *ka mua, ka lua, ke kolu, &c.* first, second, third.

3rd. The *Ordinals* are formed by prefixing the definite article *ka* or *ke* to the simple *Cardinal*.

4th. The *Cardinal Numbers*. The *Ordinal Numbers*.

Kahi, akahi,	one, ka mua,	the first.
Lua, alua, elua,	two, ka lua,	the second.
Kelu, akolu, ekolu,	three, ke kolu,	the third.
Ha, aba, eha,	four, ka ha,	the fourth.
Lima, alima, elima,	five, ka lima,	the fifth.
Ono, aono, onono,	six, ke ono,	the sixth.
Hiku, ahiku, ehiku,	seven, ka hiku,	the seventh.
Walu, awalu, ewalu,	eight, ka walu,	the eighth.
Iwa, aiwa, eiwa,	nine, ka iwa,	the ninth.
Umi,	ten, ka umi,	the tenth.
Umikumamakahī,	eleven, ka maikumamakahi,	the 11th.
Umikumamalua,	twelve, ka umikumamalua,	the 12th.
Umikumamakolu,	thirteen, ka umikumamakolu,	the 13th.
Umikumamaha,	fourteen, ka umi ——— ha,	the 14th.
Umikumamalima,	fifteen, ka umi ——— lima,	the 15th.
Umikumamaono,	sixteen, ka umi ——— ono,	the 16th.
Umikumamahiku,	seventeen, ka umi ——— hiku,	the 17th.
Umikumamawalu,	eighteen, ka umi ——— walu,	the 18th.
Umikumamaiwa,	nineteen, ka umi ——— iwa,	the 19th.
Iwakalua,	twenty, ka iwakalua,	the 20th.
Iwakaluakumamakahi,	twenty one, ka iwakalua — kahi,	the 21st.
Iwakaluakumamalua,	twenty two, ka iwakalua — lua,	the 22nd.

Kanakolu,	thirty, ke kanakolu,	the 30th.
Kanakolukumamakahi,	thirty one, ke kanakolukumamakahi,	the 31st.
Kanakolukumamalu,	thirty two, ke kanakolu — lua,	the 32nd.
Kanaha,	forty, ke kanaha,	the 40th.
Kanahakumamakahi,	forty one, ke kanahakumamakahi,	the 41st.
Kanahakumamalu,	forty two, ke kanaha — lua,	the 42nd.
Kanalima,	fifty, ke kanalima,	the 50th.
Kanalimakumamakahi,	fifty one, ke kanalima — kahi,	the 51st.
Kanalimakumamalu,	fifty two, ke kanalima — lua,	the 52nd.
Kanaono,	sixty, ke kanaono,	the 60th.
Kanaonokumamakahi,	sixty one, ke kanaonokumamakahi,	the 61st.
Kanaonokumamalu,	sixty two, ke kanaono — lua,	the 62nd.
Kanahiku,	seventy, ke kanahiku,	the 70th.
Kanahikukumamakahi,	seventy one, ke kanahiku — kahi,	the 71st.
Kanahikukumamalu,	seventy two, ke kanahiku — lua,	the 72nd.
Kanawalu,	eighty, ke kanawalu,	the 80th.
Kanawalukumamakahi,	eighty one, ke kanawalu — kahi,	the 81st.
Kanawalukumamalu,	eighty two, ke kanawalu — lua,	the 82nd.
Kanaiwa,	ninety, ke kanaiwa,	the 90th.
Kanaiwakumamakahi,	ninety one, ke kanaiwa — kahi,	the 91st.
Kanaiwakumamalu,	ninety two, ke kanaiwa — lua,	the 92nd.
Haneri,	hundred, ka haneri,	the 100th.
Elua haneri,	two hundred, ka lua o ka haneri,	the 200th.
Ekolu haneri,	three hundred, ke kolu o ka haneri,	the 300th.
Tausani,	thousand, ke tausani,	the 1,000th.
Elua tausani,	two thousand, ka lua o ka tausani,	the 2,000th.
Miliona,	million, ka miliona,	the 1,000,000th.

5th. The Distributive are those which apportion out a number to an individual. They are formed by prefixing the syllable *pa* to the simple cardinal numbers; thus,

pakahi,	one by one, one apiece,	paumi by tens, ten each.
palua,	by twos, two each,	pakanaha, by fortys.
pakolu,	by threes, three each,	pahaneri, by hundreds.
paha,	by fours,	patausani, by thousands.
pa lima,	by fives,	

NOTE—The syllable *ko* is sometimes prefixed to express *how many*; *how many fold*: as, *kohia?* how many fold? ans. *kokolu*, three fold, &c. The word *anahulu* is used to express a period of *ten days*

OBSERVATIONS ON THE NUMERAL ADJECTIVES.

§ 116. 1st. The original cardinal numbers are *kahi*, *lua*, *kolu*, &c. The *a* or *e* is prefixed according to the structure of the sentence or the kind of interrogative used

in asking the question. If the interrogative be *ahia*, how many? the answer will generally begin *alua*, *akolu*, *ahiku*; but if the question be asked by *chia*, how many? the answer will generally begin with, *elua*, *ekolu*, *ehiku*, &c.

2nd. The Ordinal has the definite article prefixed to the simple cardinal numbers.

3rd. Formerly, in counting, the Hawaiians, when they reached the number *forty*, turned back again and commenced at one and counted another forty, and so on till they laid aside ten forties; these ten forties they called a *lau*, 400. It is a modern improvement that the word *kuna* has been prefixed to *lima*, *ono*, *hiku*, etc., to express fifty, sixty, seventy, etc.

4th. The words *haperi*, hundred, *tausani*, thousand, *milion*, million, have been introduced from the English as convenient for arithmetical purposes. At the present time they numerate by units, tens, hundreds, thousands, etc.

5th. The ancient numeration table written out would be as follows;

Aha kahi,	4 units,	are 1	<i>kaung</i> ,	4.
Umi kauna,	ten fours,	— 1	<i>kanaha</i> ,	40.
Umi kanaha,	ten fortys,	— 1	<i>lau</i> .	400.
Umi lau,	ten 400s,	— 1	<i>mano</i> ,	4,000.
Umi mano,	ten 4,000s,	— 1	<i>kini</i> ,	40,000.
Umi kini,	ten 40,000s,	— 1	<i>lehu</i> ,	400,000.

OF PRONOUNS.

§ 117. A *Pronoun* is a word that stands, in general, in the place of a noun; but in Hawaiian, besides that, it is used for various other specific purposes.

1st. It often supplies the place of the verb *to be* and of *possession*; as,

No wai keia papale? whose is this hat? No'u, it is mine.

He mai maoli ko'u, I am really sick, lit. real sickness is mine.

2nd. It stands for other auxiliary verbs; as,

Nau e ao mai ia makou, it belongs to you to reprove us.

He kapa maemae ko'u.

I have a clean garment, lit. a clean, &c. is of me.

3rd. It is used for expressing many shades of meaning which in other languages are expressed by particles or other parts of speech.

Ia ia e kilo ana i ka uala.

While he was acting the sorcerer with potatoes.

Ekolu a'u olelo pu ana me ia.

Three times have I spoken with him.

§ 118. Much of the strength, definiteness and precision of the language depends on the right use of the pronouns. And on account of the various uses of the pronoun and its degree of flexibility, the verb *to be*, and other auxiliaries, can be much easier dispensed with than though it were otherwise.

§ 119. There are three classes of Pronouns, viz.—The *Personal*, the *Prefix*, and the *Interrogative*. There are no *Relative* Pronouns, though in translating from Hawaiian into English there are several words which we are obliged to translate as though they were Relatives.

§ 120. Pronouns have *three* persons, *first*, *second* and *third*. They have *three* numbers; viz. *Singular*, *Dual* and *Plural*.

Pronouns have no distinction of gender; nor do they scarcely admit of a neuter gender at all.

Pronouns have all the cases that nouns have.

OF PERSONAL PRONOUNS.

§ 121. *Personal Pronouns*, relate to persons or personified objects.

The *Singular* number refers to but one object.

The *Dual*, to two and only two.

The *Plural*, to any number above two.

§ 122. The Pronouns are,

SINGULAR.

Au, wau, or with the *o* emphatic *o au, o wau*, I.

Oe, - - - - - thou.

Ia, - - - - - he, she, it.

DUAL.

Maua, we two, speaking to a third person of myself and another.

Kaua, we two, including myself and the person addressed.

Olua, you two.

Iakou, they two.

PLURAL.

Makou, we, meaning myself and party, and excluding the persons addressed.

Kakou, we, including myself and the persons addressed.

Oukou, ye or you.

Lakou, they.

Hai, another.

§ 123. The orthography of the *first person* as it is now used in writing and printing, looks unnecessarily heavy. The simple form *au* with the emphatic *o*, *oau* is all that properly belongs to it. Besides, the *o* emphatic need not be joined with *au* any more than other words or any of the other pronouns. The insertion of the *w* seems entirely unnecessary. The sound *wau* is occasioned by the quick succession of *o* and *au* constituting a triphthong.— But it being admitted that a *w* belongs to the word, the *o* emphatic being prefixed it becomes what it appears *owau*; whereas, *o au* is all that need be written even with the *o* emphatic. In declining *au* there will appear no place for the *w* in any of the oblique cases. See § 7, note.

§ 124. 1st. FIRST PERSON SINGULAR.

<i>Aui kumu</i> ,	<i>au, wau,</i>	I.
<i>Aui pili</i> ,	<i>o'u, a'u,</i>	of me.
<i>Aui iki</i> ,	<i>ko'u, ka'u.</i>	mine.
<i>Aui paewa</i> ,	<i>no'u, na'u.</i>	for me, belonging to me.
<i>Aui alo</i> ,	<i>ia'u,</i>	me, to me.
<i>Aui moe</i> ,	<i>ma o'u la.</i>	by me, by means of me.
<i>Aui hea</i> ,	_____	
<i>Aui hele</i> ,	<i>mai o'u la.</i>	from me.
<i>Aui hui</i> ,	<i>me au,</i>	with me, like me, as I.
<i>Aui ia</i> ,	<i>e au,</i>	by me, [as an agent.]

2nd. FIRST PERSON DUAL. First form.

Maua, we two, excluding the persons addressed.

<i>Aui kumu</i> ,	<i>maua,</i>	we two.
<i>Aui pili</i> ,	<i>o maua, a maua,</i>	of us two.
<i>Aui iki</i> ,	<i>ko maua, ka maua,</i>	our two's.
<i>Aui paewa</i> ,	<i>no maua, na maua,</i>	for us two.
<i>Aui alo</i> ,	<i>ia maua,</i>	us two, to us two.
<i>Aui moe</i> ,	<i>ma o maua la.</i>	by us two, by means of us two.
<i>Aui hea</i> ,	_____	
<i>Aui hele</i> ,	<i>mai maua.</i>	from us two.
<i>Aui hui</i> ,	<i>me maua,</i>	with us two.
<i>Aui ia</i> ,	<i>e maua,</i>	by us two [as agents.]

3rd. FIRST PERSON DUAL. Second form.

Kaua, we two, including the person addressed.

Aui kumu,	kaua,	we two, you and I.
Aui pili,	ō kaua, a kaua,	of us two.
Aui iki,	kō kaua, ka kaua,	our two's.
Aui paewa,	nō kaua, na kaua;	for us two.
Aui alo,	ia kaua,	us two, to us two.
Aui moe,	mā kaua,	by us two.
Aui hea,	e kaua,	O we two.
Aui hele,	mai kaua;	from us two.
Aui hui,	mē kaua;	with us two.
Aui ia,	e kaua,	by us two, &c.

4th. FIRST PERSON PLURAL. First form.

Makou, we; excluding the persons addressed:

Aui kumu,	makou,	we.
Aui pili,	ō makou, a makou;	of us.
Aui iki,	kō makou, ka makou;	ours.
Aui paewa,	nō makou; na makou,	for us.
Aui alo,	ia makou,	us, to us.
Aui moe,	mā o makou iā,	through or by us.
Aui hea,	_____	_____
Aui hele,	mai o makou aku,	from us.
Aui hui,	me makou;	with us.
Aui ia,	e makou,	by us.

5th. FIRST PERSON PLURAL. Second form.

Kakou, we, including the speaker and persons addressed:

Aui kumu,	kakou,	we.
Aui pili,	o kakou, a kakou.	of us.
Aui iki,	no kakou, na kakou,	ours.
Aui paewa,	no kakou, na kakou.	for us.
Aui alo,	iā kakou,	us, to us.
Aui moe,	ma o kakou iā,	through us.
Aui hea,	e kakou,	O we.
Aui hele,	mai o kakou aku,	from us.
Aui hui,	me kakou,	with us.
Aui ia,	e kakou,	by us.

REMARKS ON THE PARADIGM OF THE FIRST PERSON.

§ 125. Most of the remarks on the Paradigm of the noun will apply to the pronoun; but in some things it is necessary to be more particular.

1st. In the foregoing paradigm, all the little words that are sometimes found in connection with the different

Cases are not put down; but they will be accounted for among other parts of speech.

2nd. All the definitions are not affixed to the different cases that might be. The more general ones are inserted. The others may be learned from the examples that may be inserted.

3rd. Some of the cases are exchanged for each other, i. e. take each others place; viz. the *au* *iki* for the *au* *pili*; the *au* *paewa* for the *au* *alo*; the *au* *alo* for the *au* *hui*, etc.

4th. It will be noticed that the *au* *moe* and the *au* *hele* are compounded sometimes with their own preposition and that of the *au* *pili*.

§ 126. 1st. There is nothing different in the definition of the *Au* *kumu* [Nominative Case] from the nominative case in any language, except that many a nominative case in Hawaiian has no verb expressed or implied; but the declaration or affirmation is made by some emphatic or affirmative particle, or has the affirmation in itself; as,

He alii mana *nō* o Kamehameha.

Kamehameha *was indeed* a powerful chief.

Ua manaoia he mea make ka palapala.

It was thought instruction *was* a deadly thing.

2nd. *Au* *pili* *o'u* and *a'u* are both frequently used, but not in relation to the same thing. The Hawaiians say, he aina *o'u*, he kapa *o'u*, land *of mine*, kapa *of mine*; but keiki *a'u*, ka palapala *a'u*, a child *of mine*, a writing *of mine*.—The meaning is the same as that of the prefixed pronouns of the *au* *iki*; viz. *ko'u* aina, *ko'u* kapa, *ka'u* keiki, *ka'u* palapala.

Ka hana *a'u* i ike ai.

Lit. The work *of me* to know, the work *which I* knew.

E hai oe i keia kumu manao *o'u*.

Do you declare this opinion *of mine*.

Hookahi *a'u* ninau ana.

Once *of me* the asking, i. e. once *I* asked.

Hookahi *o'u* kamailio ana me na haumana.

Once the conversation *of me* with the scholars, i. e. once *I had* a conversation; &c.

Aole he haneri lio *o'u*.

There is not *of me* a hundred horses, i. e. *I have* not, etc.

Aole o'u ike i ka lawaia.

There is not *of me* knowledge of the fisherman, that is, *I do not know*, &c.

Aole loa a'u mea ono, nothing at all *of mine* is sweet.

3rd. *Aui iki, ko'u, ka'u*, this has greater variety of meaning and strength of expression than the *au pili*; as,

Eia no ka'u e hoike aku ia oe.

Lit. here *is mine* to tell you, here *is what I have* to tell you.

He kapa maemae ko'u.

Lit. a clean kapa *is mine*, *I have* a clean kapa.

O ko'u wale no koe.

Lit. *of me* only the remainder, the remainder *is mine*.

He mea hoakaka ko'u ia oe.

Lit. a thing to explain *is mine* to you, *I have* an explanation to make to you.

O oe no ka'u i kii mai nei.

Lit. you indeed are *mine* to fetch, you are the *person I came* to fetch.

Aole he hele kolohe ka'u.

Lit. not a mischievous going *is mine*, *I am* not going for mischief, &c.

4th. *Aui paewa, no'u, na'u*, this is often used like the two above; but besides, it implies also, *duty, office, obligation*.

Aole na'u e malama i ka aina.

Lit. it is not *for me* to take care of the land, i. e. not *my office, duty*, &c.

Nui ko'u hewa, aole no hai, na'u no.

Great is my fault, not of another *it is my own*.

Nau no ia palapala, aole na'u.

Thine is that writing, *it is not mine*.

Aole na'u, na ke kanawai.

It is not of my doing, the law has done it.

He mea hilahila ia no'u, it was a shameful thing *for me*, it made, etc.

Heaha kou manao no'u? what is your opinion *of me*?

5th. It might be asked here, if all these cases may serve, as they sometimes appear to do for nominatives to verbs as well as the nominative itself? It must be answered that in certain respects they do, and that too in conformity with the laws of other languages. But for an explanation, see Syntax.

6th. *Aui alo*. This case is used after an active verb or

preposition; it is frequently used where the *au* *pili* or *au* *iki* might be used; as,

Eia ke kanoha a ke kupapau *ia'u*.

Here is the charge of the deceased *to me*.

Ua hoopunipuni mai olua *ia'u*. you two have deceived *me*.

No keaha, aole ou hai mua mai *ia'u*?

Why did you not tell *me* before?

Kii koke iho la oia *ia'u*, he came quickly *for me*.

Ua loa *ia'u* keia mau mea, *I have* received these things.

O na aina *ia'u* pono, o kou aina ia.

The lands *belonging to myself*, they shall be yours.

The *ia* of this case sometimes becomes *io*, especially after a verb of motion; as, i hele mai oia *io'u* nei, he came *to me* here. Aia *io'u* la, ua kupu, ua lau. *for me* indeed it has sprouted, the leaf has appeared. The *ia* stands before pronouns and names of persons as *i* does before common nouns. See 105, 6.—It stands as the sign of the Objective or Accusative Case even after an active verb, in which case it has no meaning. But it is also used after neuter or intransitive verbs, and then *ia* signifies the *agent*, *time*, *place*, *manner*, *instrument*, etc.

7th. *Aui moe*; this case is known by the syllable *ma*. Before nouns *ma* generally signifies rest *at* or *in* a place, or motion *towards* a place. Sometimes it signifies *through*, *by means of*, etc. Before pronouns this last meaning is a common one. It is often followed by *nei* or *la*; as, ma o'u *nei*, by me, *through my agency* or *means*; so in all the persons, where it is formed by *ma* being prefixed to the *Aui pili*; as,

Ma o'u la ua maluhia ke kulanakauhale.

Through me the city was in peace.

Ma o'u nei e noho luna ana oia.

Through me is his office of luna.

Ma o'u la i hoomalu ai oia i kanaka.

By me he governed the people.

No ka mea, *ma o'u nei* kou waiwai, for *by me* is your property.

8th. *Aui hea*. This case is equivalent to the Vocative cases of Latin and Greek. It is represented by the letter *e* before the person or thing called upon and frequently followed by another *e*; as, *e* ke Alii *e*, *O King*, *e* kuu makua, *O my father*. It is seldom used in the first person, except

when a person calls upon his soul or personifies some of the members of his body, in which case perhaps it is rather the second person than the first; as,

E o'u uhane, ihea oe e hele ai? O my soul, whither goest thou?

E ko'u lima e, mai kolohe oe, O my hand, be not mischievous.

9th. *Aui hele.* This case is represented by the syllable *mai*, which signifies from one person or place to another. And the idea is, unless other words are connected with the subjects, that the movement is towards the speaker. The word before which it is used is frequently followed by another *mai* or *aku* or *ae* according to the direction of the motion. The *mai* preceding the noun or pronoun is the one that signifies *from*; the words following point in some degree the direction of the motion; thus, *mai Lahaina*, signifies *from* Lahaina indefinitely. *Mai Lahaina mai*, implies that the speaker is at another place than Lahaina, and that the person or thing has come *from* Lahaina *towards* or *to* the place where he is. *Mai Lahaina aku*, implies that the speaker is at Lahaina, but the subject was at Lahaina and departed in a direction opposite to the speaker. *Mai Lahaina nei aku*, implies that the speaker is at Lahaina, but the subject has departed from Lahaina off to some other place. *Mai Lahaina ae*, implies a movement from Lahaina in any direction. Sometimes the preposition *from*, in English, is made by *no* or *ma* prefixed and *mai* after; as, *ma ia kuauhau mai*, *from* that genealogy; *no Hawaii mai kela*, that person was *from* [belonged to] Hawaii here.

Hoi lakou mai o'u aku, they returned *from me*.

Ua huli onkou mai o'u aku, you have turned *from me* away.

10th. *Aui hui.* *Me* is the representative of this case; and before a pronoun it generally signifies *with*, *in company with*, *along with*, also *as*, *like*, ect. It rarely means *with* in the sense of *instrument* or *agent*.

I like me au nei ko lakou nui.

Like mine was their size, *like me* were they in size.

I noho mai ai lakou me au, that they may dwell with me.

Ka ninan no kana olelo ana me au.

The question concerning his talk *with me*.

Me au i paio ai mamua, pela e paio hou ai.

As I strove before, so I shall strive again.

11th. *Aui ia.* This case is so called from the fact that it is always after a passive verb which is formed by adding *ia* to the verb, and signifies the agent by which a thing is done; the agents in this case are generally *persons*; as,

Ua pepehiia oia e au, he was killed *by me*.

A pau ka ninau i ka nanaia e au.

When the question *has all been looked at by me*.

Ua kukuluia ka luakini e au, the temple *was built by me*.

REMARKS ON THE DUAL NUMBER OF THE FIRST PERSON.

§ 127. The First person has *two forms* 'The first form *maua*, supposes that I speak of myself' and *one other person*, to others.

1st. *Aui kumu, maua*, we two, excluding the person or persons addressed. It often takes the *o* emphatic, *o maua*; as,

Nolaila maua i hooikaika ai.

For this, *we two* have been persevering.

O maua no ka mea hoike, *we two* are the witnesses.

2nd. The *Aui pili*, is like the *au pili* of the singular.

Ma ke alanui a maua i hele ai.

On the road of *us two* to travel, on the road *we two* traveled.

3rd. The *Aui iki*, is also like the same case singular.

He hale noho ko maua, we two have a house.

Ka maua ia palapala aina, that map *is ours* [of us two.]

4th. *Aui paewa.*

I moku no maua e holo ai, a ship for *us two* to sail in.

Na maua me Ii i hana, *I and Ii* did it.

5th. *Aui alo.*

Ua loa ia maua ke lihi o ke kino.

Fatigue of body came upon *us two*.

Malama mai oia ia maua, he took care of *us two*.

6th. *Aui moe.* 7th. *Aui hea.*

8th. *Aui hele.*

Mai maua aku a i ka pali, from *us two* to the precipice

9th. *Aui hui.*

Oia kekahi me maua ma keia aina.

He also was *with us two* in this country.

E noho me maua maanei, stay *with us two* here.

10th. *Aui ia.*

Ua kanuia ka loi e maua, the kalo bed was planted *by us two*.

FIRST PERSON DUAL. Second form.

§ 128. This form implies that I include myself and one person besides, viz. the person I address; *you and I*.

1st *Aui kumu.*

No ka waiwai e huli *kaua* mamuli ona.

For the sake of gain let *us two* turn after him.

E poino ana *kaua* mahope aku, *we two* shall suffer hereafter.

2nd. *Aui pili.*

E hoike i na haumana a *kaua*, to exhibit the scholars of *us two*.
O *kaua* ka hoi, of *us two* indeed.

3rd. *Aui iki.*

He maala ko *kaua* aia i uka.

You and I have a garden up country.

Aia kekahi pepa kakau ka *kaua*.

There is some writing paper belonging to *you and me*.

4th. *Aui paeua.*

Na kapa no *kaua* e mehana'i.

The kapas for *us two* to keep us warm.

Ka ai na *kaua*, na ke alii mai.

The food for *you and me*, from the chief.

5th. *Aui alo.*

E hoomakaukau ana ia *kaua* e hele, getting *us two* ready to go.
Ina ia *kaua*, ina ua hewa.

If it has come upon *us two*, it is wrong.

Ua loa ia *kaua* ka uku i oleloia'i.

You and I have received the reward agreed upon.

E hele mai ia io *kaua* nei, he will come to *us two* here.

6th. *Aui moe.*

O ka mea i maalo ae ma o *kaua* nei.

The person who passes *by us two*.

7th. *Aui hea.*

E *kaua* e, e hoi *kaua*, O, *we two*, let *us two* go back.

8th. *Aui hele.*

Mai *kaua* aku nei kona hele, from *us two* he went forth.

9th. *Aui hui.*

I ke kamailio pu ana me *kaua*, in the conversation with *us two*.

Me *kaua* e paani pu mai ia, he played together with *us*.

10th.

Aui ia.

ʻIa e elia ka lua e kua, na kua ka uku.

If the pit shall be digged *by us two*, then we two shall have the pay.

FIRST PERSON PLURAL. First form.

§ 129. The *first person plural*, it will be seen by the Paradigm, has two forms like the dual. The *first* form is *makou*, which takes all the forms of the singular and dual. *Makou* signifies *we*, more than two, including the speaker and his party, and excluding the person addressed. It takes *o* emphatic.

1st.

Aui kumu.

Ua nana *makou* ma ke kanawai, *we* have looked at the law.

O *makou* nona na inoa malalo, *we* whose names are below.

2nd.

Aui pili.

O ka hale pule hou o *makou*, the new meeting house *of us*.

Aia ko uka o *makou* la, there at the upland side *of us*.

I ka wa a *makou* i hele aku ai.

At the time [*of us to go*] we went forth.

3rd.

Aui iki.

He wahi mehamela ko *makou*, *we* have a solitary place.

He halawai maanei ka *makou*.

There is here a meeting *of ours*, we have a meeting here.

4th.

Aui paewa.

I hale kula lepo no *makou*, an adobie school house *for us*.

A na *makou* no e hoopii aku, it *belongs to us* to petition.

Na *makou* e malama i kona ola.

We will see to his living, i. e. *it belongs to us* to provide for him.

5th.

Aui alo.

Ua akaka ia *makou*, it is clear *to us*.

No kou ninau ana mai ia *makou*, on account of your asking *us*.

O ka uku, ia *makou* ia wahi, as to the pay, that part is *for us*.

6th.

Aui moe.

Ua hoolahaia ka naauao ma o *makou* nei.

Knowledge was extended *through us*.

I kokuai*a*i oukou ma o *makou* la.

That you should be helped *by us*. [*Aui hea*. not used.]

7th.

Aui hele.

E hoi aku oe mai o *makou* aku, return thou *from us*.

Ua huna oe mai o *makou* aku, thou art hid *from us*.

8th.

*Aui hui.*Pomaikai i ka noho pu ana *me makou*.Fortunate in his living *with us*.Hawanawana mai la ia *me makou*, he whispered *with us*.

9th.

*Aui ia.*I loa ole ia oukou ka hewa *e makou*.That you may receive no injury *by us*.Me keia haawina i laweia *e makou*, with this gift taken *by us*.

FIRST PERSON PLURAL. Second form.

§ 130. This form is *kakou*, we, and includes the speaker and the person addressed.

1st.

*Aui kumu.*Ke heluhelu nei *kakou* i na manao, we are reading the opinions.Ua heluia *kakou* me na aupuni naanao.*We* are numbered with intelligent kingdoms.

2nd.

*Aui pili.*Ke ike nei ia i kahi *a kakou* e imi nei.He sees the place *we* are looking for.O na mea *a kakou* i manao ai.The things *we* thought of [of us to think.]

3rd.

*Aui iki.*O ka hewa, aole nae *ko kakou*, the wrong but not *ours*.He ike *ko kakou* e like me oukou.Knowledge *is of us* as well as you, *we have* knowledge as, &c.

4th.

*Aui paewa.*E lilo ia i waiwai *no kakou*, it will become property *for us*.E luu ae oe i na barela bipi *na kakou*.Dive down for the barrels of beef *belonging to us*.

5th.

*Aui alo.*Ke hoolilo kakou *ia kakou* iho nona.If we transfer *ourselves* to him.Eia kana i olclo mua mai ai *ia kakou*.Here is what he said *to us* before.

6th.

*Aui moe.*Iua *ma o kakou* nei ka mua, if the first be *by us*.

7th.

*Aui hea.*Auhea kakou, e na hoahanau, *where are we*, brethrenE, *e eu ae kakou* o poino auanei.Here, *let us be up* lest evil overtake us.

8th.

Aui hele.

‡ hele ae mai o kakou aku, who has gone from us.

Ua huli ae kona huhu mui o kakou aku.

His anger is turned away from us.

9th.

Aui hui.

I hoounaia e noho pu me kakou, he was sent to live with us.

Aole e liliu ka noho pu me kakou.

Not long shall he stay with us.

10th.

Aui ia.

Ua lohea kana olelo e kakou, his speech was heard by us.

§ 131. Personal Pronouns, Second Person Singular, *oe*, thou, or with *o* emphatic, *o oe*. The second person has but one form in each number, viz. Sing. *oe*, thou, dual, *olua*, you two, plural *oukou*, ye.

It should be remarked that the *dual number* in Hawaiian is most rigidly adhered to in practice, both in conversation and writing. When the number can be known, the dual and plural are never interchanged.

§ 132. 1st. Declension of the Second Person Singular, *oe*, thou.

Aui kumu,	oe,	thou.
Aui pili,	ou, au,	of thee.
Aui iki,	kou, kau,	thine, thy.
Aui paewa,	nou, nau,	for thee.
Aui alo,	ia oe,	thee to thee.
Aui moe,	ma ou la,	by, through thee.
Aui hea,	e oe,	O thou.
Aui hele,	mai ou,	from thee.
Aui hui,	me oe,	with thee.
Aui ia,	e oe,	by thee.

2nd. SECOND PERSON DUAL, *olua*, you two.

Aui kumu,	olua,	you two.
Aui pili,	olua, a olua,	of you two.
Aui iki,	ko olua, ka olua,	your two's.
Aui paewa,	no olua, na olua,	for you two.
Aui alo,	ia olua,	you two, to or for you two.
Aui moe,	ma o olua la,	by, through you two.
Aui hea,	e olua,	O you two.
Aui hele,	mai olua,	from you two.
Aui hui,	me olua,	with you two.
Aui ia,	e olua,	by you two.

3rd SECOND PERSON PLURAL, *oukou*, you.

Aui kumu,	oukou,	ye, you.
Aui pili,	o oukou, a oukou,	of you.
Aui iki,	ko oukou, ka oukou,	yours.
Aui paewa,	no oukou, na oukou,	for you.
Aui alo,	ia oukou,	you, to you.
Aui moe,	ma oukou la,	through, by you.
Aui hea,	e oukou,	O ye.
Aui hele,	mai oukou,	from you.
Aui hui,	me oukou,	with you.
Aui ia,	e oukou,	by you.

§ 133. 1st *Aui kumu oe.*

Mai haawi *oe* i ke keiki, do not *thou* give up the child.

E hai aku *oe* i ka manao, declare *thou* the opinion.

No ke aha la *oe* i huna ai? why did you conceal?

2nd. *Aui pili.*

Aloha *oe* a me na hanai *au*.

Love to you and the foster children *of thine*.

Ma na wahi a pau *au* e hele ai.

At all places where *thou* shalt go.

Aole he wahi hihia *ou*.

There is no difficulty *of you* [respecting you.]

I ka hou ana ae *ou* i ka pepa.

In *your* renewing the paper, publishing the last paper.

3rd. *Aui iki.*

Aole au e ae aku i *kau*.

I will not consent to *yours* [your request.]

Na'u e hoike aku i *kau*.

It is mine to show *yours* [my duty to, &c.]

Aole anei he akua *kou*?

Have you no god? [is no god for you.]

4th. *Aui paewa.*

Nau no e lawe aku, it is *thine* to take it away [thy business.]

He mea ole na mea i lohe *nou*.

The things which I heard *concerning you* are nothing.

O *ka'u*, nau e hoike, mine, *you* shall exhibit [your office to.]

E hele *oe* e imi i hana hou *nau*.

Go *thou* and seek new work *for yourself*.

5th. *Aui alo.*

He wahi manao ko'u *ia oe*, I have a thought *to you* [for you.]

Eia keia ai a'u *ia oe*, here is this food *of mine for you*.

Ke ninan aku nei au *ia oe*, I ask *you*.

Ia oe wale no ia wahi, *to you* only that thing belongs.

6th. *Aui moe.*

Ma ou la e lauakila ai, through you we will conquer.

Ma ou la i loaa ia'u ka ai, through you I received food.

7th. *Aui hea.*

Auwe oe e ka mea hihahila ole, O thou shameless person,

Aloha oe, ea, salutation to you.

8th. *Aui hele*

A huli ka inaina mai ou aku.

When his anger shall turn away from you,

Ua laweia ia mea mai ou aku la.

That thing was taken away from you.

9th. *Aui hui.*

Aohe mea e ae e like me oe, there is no person like thee.

Me oe i wehewehe mai nei i ke kanawai.

As you have just explained the law.

Ua hele mai nei au e kamailio pu me oe.

I have come here to converse with you.

10th. *Aui ia.*

Ua kahikoia e oe na pele o Kauai.

The volcanoes of Kauai are adorned by thee.

Ua hooluolu ia ka naau o lakou e oe.

Their hearts are comforted by thee.

SECOND PERSON DUAL, *olua*.

§ 134. 1st *Aui kumu.*

Ua loaa olua ia Nawaa? did you two get it from Nawaa?

Ua hoopunipuni mai olua ia'u, you two have deceived me.

2nd. *Aui pili.*

E hoi kela mea keia mea o olua.

Let that and this one of you two return.

Pehea ka hale o olua? what kind of a house have you two?

3rd. *Aui iki.*

E like me ka olua i hana mai ai ia'u.

According as you two have done to me.

He aina momona ko olua, you two have a fat land.

4th. *Aui paeua.*

E lilo laua i mau kane na olua?

Will they become husbands for you two.

E kakali anei laua no olua? will they wait for you two.

Ua nui ko'u eha no olua, I am much pained for you two.

5th. *Aui alo.*

Eia kekahi manao o'u *ia olua*,

Here is a thought of mine *to you two*.

Oia kau wahi nonoi *ia olua*, that is my little request *to you two*.

I haawiia mai *ia olua* ka hoomaha.

May rest be given *to you two*.

6th. *Aui moe.*

Ma o olua la kona ola, he gets his living *by means of you two*.

7th. *Aui hea.*

E hoolohe mai [e] *olua* i ko'u leo, hearken *ye two* to my voice

Aloha *olua* ea, salutation *to you two*.

O haele *olua*, a e hoi i ko *olua* wahi.

Go you two, and return to your place.

NOTE.—The *e* the sign of the *au* *hea* is often, if not always, omitted in cases of this kind.

8th. *Aui hele.*

Mai o olua mai a ia nei, he came *from you two* here.

9th. *Aui hui.*

Me olua anei i hele ai ka puua? did the pig go *with you two*?

Ke ai pu nei ka ilio *me olua*, the dog is eating *with you two*.

10th. *Aui ia*

Ua aihucia na dala e olua, the money was stolen *by you two*.

Hoopunipuniia ke kumu *e olua*.

The teacher was deceived *by you two*.

SECOND PERSON PLURAL, *oukou*, ye or you.

§ 135. 1st *Aui kumu.*

Noho anei *oukou* me ka noho wale? do *you* indeed sit in idleness?

Ina he pono, e hana *oukou* a pau, if it be right, do it all of *you*.

E hula mai *oukou* i kuu keiki, sing *ye* for my child.

2nd. *Aui pili.*

E hoopau i ka pepehi ana o *oukou*.

Cease the striking *of you* [your striking.]

Anu ke kahu o *oukou* i ka hale ole,

The guardian *of you* is cold for want of a house.

Ewalu a *oukou* e ku iluna, eight *of you* stand up.

3rd. *Aui iki.*

Ka inoa hoi he pono ka *oukou*.

I supposed that goodness *was yours* [- - - that you were good.]

Ua pau ae la ko *oukou*, *your business* is finished.

4th. *Aui paeua.*

Pulehuia na ia *na oukou*, the fish are roasted *for you*.

No oukou ka aina, *no oukou* ka hale.

For you there is land, *for you* the house.

5th. *Aui alo.*

E malama pono oukou *ia oukou* iho.

Take ye heed *respecting yourselves*.

Eia ko'u manao *ia oukou* a pau, here is my thought *to you all*.

Ke aloha aku nei au *ia oukou*, I love *you*.

Kauoha iho la au *ia oukou* e kiai. I commanded *you* to watch.

6th. *Aui moe.*

Ua olelo ino ia ae la *ma o oukou* la.

He is reproached *through you*.

Ma o oukou la na waiwai ia makou.

Through you we have our property [by your means, &c.]

7th. *Aui hea.*

E, oukou, e na makua, *O you*, ye parents.

E haele oukou, aole nae e hoi hou mai.

Go *ye*, but do not come back.

8th. *Aui hele.*

E kaawaleia ka mīnao ino *mai o oukou* aku.

Let evil thoughts be separate *from you*.

Mai o oukou aku i pae ai ka leo, *from you* went out a sound.

E pale i ka enemy, e holo ia *mai o oukou* aku.

Resist the enemy, he will flee *from you*.

9th. *Aui hui.*

Aole ia e kula hou ia *me oukou*.

He will go to school no more *with you*.

Aole ona kuleana *me oukou*, he has no more part *with you*.

10th. *Aui ia.*

Ua hooliloia *e oukou* ka hale i wahi aihue.

The house became *by you* a place of thieving.

E kokuaia au *e oukou* i ko'u hele ana.

I shall be assisted *by you* in my journey.

THIRD PERSON SINGULAR, *ia, o ia*.

§ 136. The Third Person has three numbers; the Sing. *ia*, he, she, it; Dual, *lāua*, they two; Plural, *lakou*, they. It has but one form in each number. The third person Singular in its various cases has a variety of uses; but they may be summed up in the verb *to be*, often used

impersonally, and the verb *to have* or *to possess*, and often for the affirmative adverb *yes*.

1st. As a verb *to be*, or the impersonal verb of affirmation, it is used as follows.

O ka ai noa, *oia* ka hoomaka ana e pau ai na kapu kahiko.

The eating freely, *that was* the beginning of the destruction of ancient tabus.

Malaiia no *oia*, *he was* there.

O ka inu rama iho la no *ia*, *that was* ruin drinking.

2nd. It is used as a verb *to have* or *to possess*.

Aole na kakou *ia*, *this is* not for us, i. e. *it is* not ours.

Na ke alii no *ia*, *it belongs* to the chief, *it is* for, &c.

Ke kumu *nona* ka hale, the teacher *whose is* the house.

3rd. It will be seen afterwards that the pronoun *ia* affixed to the verb forms the passive voice.

4th. For *ia* or *oia*, as an affirmative adverb, see *adverbs*.

§ 137. There seem to have been in some age of the language *two* different words for the third person singular; viz. *ia* and *na*, as in declining, *ia* seems to fail and *na* takes its place. At present a part of each has gone into disuse, and the remainders are put together to make up the cases. All the pronouns are generally regular in their declensions, except this third person singular.

NOTE.—Some regular forms exist as will be seen in the *remarks*.

§ 138. The orthography also of the *third person singular* as expressed in printed books, in the *Aui pili*, *Aui iki*, and *Aui paewa* does not follow the analogy of the other persons and numbers. There seems no good reason why *kona*, *kana*, *nona*, *nana*, should be written in one word; and *ko lakou*, *ka lakou*, *no lakou*, *na lakou*, be divided into two, except that, even when united, they do not form a long word. There might be some advantage, at least in appearance, if the *prefix pronouns*, were so united and it would not look bad to unite them in the dual and plural; as, *kolaua kalaua*, *kolakou*, *kalakou*, etc. the grammatical construction requires them to be separate as much in one case as the other. In the *Aui alo* [Objective case] *ia ia* the preposition and pronoun are separated and so in all the cases below, while in the three other oblique cases above they are united.

§ 139. THIRD PERSON SINGULAR, *ia*, he, she, it; *o* emphatic, *oia*.

Aui kumu,	<i>ia</i> ,	he, she, it.
Aui pili,	<i>o na, a na,</i>	{ <i>o ia, a ia,</i> } of him, &c.
Aui iki,	<i>kona, kana,</i>	{ <i>ko ia, ka ia,</i> } rarely used, his.
Aui paewa,	<i>nona, nana,</i>	{ <i>no ia, na ia,</i> } for him, &c.
Aui alo,	<i>ia ia,</i>	{ <i>i o na la,</i> } him to him.
Aui moe,	<i>ma o na la,</i>	through, by him.
Aui hea,	-----	-----
Aui hele,	<i>mai o na la,</i>	from him.
Aui hui,	<i>me ia,</i>	with him.
Aui ia,	<i>e ia,</i>	by him.

2nd.

THIRD PERSON DUAL, *lana*.

Aui kumu,	<i>lana,</i>	they two.
Aui pili,	<i>o lana, a lana,</i>	of them two.
Aui iki,	<i>ko lana, ka lana,</i>	their two.
Aui paewa,	<i>no lana, na lana,</i>	for them two.
Aui alo,	<i>ia lana,</i>	them two, to them two.
Aui moe,	<i>ma o lana la,</i>	by means of them two, through, &c.
Aui hea,	-----	-----
Aui hele,	<i>mai lana,</i>	from them two.
Aui hui,	<i>me lana,</i>	with them two.
Aui ia,	<i>e lana,</i>	by them two.

3rd.

THIRD PERSON PLURAL, *lakou*, they.

Aui kumu,	<i>lakou,</i>	they.
Aui pili,	<i>o lakou, a lakou,</i>	of them.
Aui iki,	<i>ko lakou, ka lakou,</i>	theirs.
Aui paewa,	<i>no lakou, na lakou,</i>	for them.
Aui alo,	<i>ia lakou,</i>	them, to them.
Aui moe,	<i>ma o lakou la,</i>	through them.
Aui hea,	-----	-----
Aui hele,	<i>mai lakou,</i>	from them.
Aui hui,	<i>me lakou,</i>	with them.
Aui ia,	<i>e lakou,</i>	by them.

§ 140. Remarks on the Third Person Singular.

1st.

Aui kumu.

Holo aku la *ia* a hiki i Honuaula.

He sailed onward to Honuaula.

A po, kii aku la *ia* i ka waapa.

At night, *he* went to fetch the boat.

Oia a me kona poe kanaka, *he* and his people.

Oia ka uku o ke kanawai, *that* is the punishment of the law

He manawa kua *ia*, *that* was a time of war.

2nd.

Aui pili.

In this case the *ia* is dropped and *na* takes its place, though the regular form is now and then found, but with some modifying word. So also the *Aui iki* and *Aui paewa*, specimens of the more obsolete forms will follow the examples of the more regular ones.

I keia ku mai o *na*, on this arrival of *him*.

Aha *ana* hale e kukulu ai.

Four houses of *her* to build [for her to build.]

Nui loa mai la na mea *ona*.

There was much property of *him* present.

Aole a *ia* nei palapala, there is no book of *him* here.

He puolo owai keia? he puolo o *ia* la.

Whose bundle is this? it is the bundle of *him* there.

3rd.

Aui iki.

He wahi hale pili *kona*.

There is a grass house of *him*, that is, he has a grass house.

I kona hele ana, he hipuu *kana*.

In his travelling, there was a scrip of *him*, i. e. he had a scrip

E kii hou mai auanei kela i *ko ia la* mau waiwai.

He will come again for the goods of *him*.

Ua like anei ko oukou manao me *ko ia nei*?

Is your opinion like that of *him* present?

4th.

Aui paewa.

Nana rio e malama hou i ka aina.

It was for *him* again to manage the land.

Make ke kanaka *nona* ke aka.

The man died whose was the shadow.

No wai keia auka sopa? no *ia la*.

For whom is this bar of soap? it is for *him* there.

5th.

Aui alo.

E halawai *ia* me ka pae i make *ia ia*.

He will meet those killed by *him*.

Olelo ao mai o Vanekouva *ia ia*, Vancouver exhorted *him*.

Ihele mai la lakeu *io na la*, they came to *her*.

6th.

Aui moe.

Ma o *na la* ka hooponopono ana.

Through *him* is the settlement [of the difficulty.]

E hoopai aku wau *ia* oukou ma *ona la*.

I will punish you through *him*.

Mai hooliki ma o *na la*, do not swear by *him*.

7th.

Aui hea, not used.

8th.

Aui hele.

Haliu aku mai e na aku, he turned away from him.

9th.

Aui hui.

A pau pu me ia na kapu kahiko.

And with him ended the ancient tabus.

Me kekahi mau alii pu me ia ma Kohala.

With certain chiefs with him at Kohala.

A me na kanaka pu me ia, and also men together with him.

10th.

Aui ia.

E ninauia mai anei au e ia? shall I be questioned by him?

THIRD PERSON DUAL, *laua*, they two.

§ 141 There is a peculiarity in the use of the Dual which is apt at first to be mistaken. The dual is so used that there appears to be three persons spoken of. Thus, halawai maua me ia, which would seem to mean, *we two* met with him, but the real meaning is, *we two* met together, or I met with him. The dual pronoun in such cases includes all spoken of, I keia ku ana mai o Vanekouva, aole laua i halawai me Kamehameha, Lit. on this time of Vancouver's coming to anchor, *they two* did not meet with Kamehameha; this would imply three persons, but the meaning is, Vancouver did not meet with Kamehameha. Vancouver and Kamehameha are united in the *laua*, then Kamehameha is expressed again. Such is the peculiarity of this pronoun where persons are concerned.

1st.

Aui kumu.

He mea ia e hui ai laua elua i hookahi ano.

That is what will unite *them both* in one form.

Aole anei laua makemake i mau kumu?

Did not *they two* desire teachers?

Heaha laua kekahi i kekahi?

What are *they two* to each other? what relation.

Uwe pu laua, *they two* wept together.

2nd.

Aui pili.

Owai ka mea lapuwale loa o laua?

Who was the more foolish of *them two*.

Hi ka hewa iluna o laua, the guilt fell upon *them two*.

I ka haalele ana i kahi a laua, i noho ai.

On leaving the place where *they two* had lived.

3rd.

*Aui iki.*Pencei *ka laua* i imi ai, thus did *they two* seek.I like *ka manao me ko laua nei*.That the opinion may be like that of *them two*.He mau keiki kane *ka laua*, *they two* had sons.

4th.

*Aui paewa.**No laua* ka aina pali, for *them two* was broken land.Ua ohia ka ai *na laua*, the food is collected for *them two*.

5th.

*Aui alo.*Aole *ia laua* ka hewa nui.The great fault did not belong to *them two*.He aloha nui ko'u *ia laua nei*.I have great love for *them two*.A hookolokolo *ia laua*, and called *them two* to account.

6th.

*Aui moe.**Ma o laua la* e hoouna ai oukou, by *them two* do you send.Ua hanaia ia mea *ma o laua la*.The thing was done by *them two*, i. e. through their means.

7th.

Aui hea, not used.

8th.

*Aui hele.**Mai laua mai* ka palapala, the letter was from *them two*.*Mai o laua la* ka luna i hele mai nei.From *them two* was the messenger that came.

9th.

*Aui hui.*Halawai kekahi hoahanau me *laua*.Certain relatives met with *them two*.A mahope iho hui ia oia me *laua*.Afterward he united with *them two*.

10th.

*Aui ia.*Haliia ae la ka papa e *laua*, the table was spread by *them two*.§ 142. THIRD PERSON PLURAL, *lakou*, they.

The Plural refers to any number greater than two.

1st.

*Aui kumu.*Ooki ae la *lakou* i ke kaula, then *they* cut the rope.Pepahi iho la *lakou* ia ia a make.*They* pounded him until dead.

2nd.

*Aui pili.*Pomaikai i na mea a *lakou* i aihue ai.Fortunate in what *they* had stolen.

Kuu iho ka waapa o *lakou*.

The boat *of them* [their boat] was let down.

Hoau *lakou* i na pahu *a lakou*.

They floated off the casks *of them*, i. e. their casks.

3rd.

Aui iki.

Eia *ka lakou* i ike ai.

This *was theirs* to see [this *was what* they saw]

He manaoio no *ko lakou* e make.

Full confidence was *theirs* to die, i. e. *they believed* they should die.

4th.

Aui paewa.

E kua aku ai i ka aina no *lakou*, to fight other lands *for them*,

Na lakou no i pepehi i na haole.

They *were those* who killed the foreigners.

I mau mea eha kekahi *na lakou*.

Some deadly weapons also *for them*.

5th.

Aui alo.

I loa ai ka ai *ia lakou*, that food might be obtained *for them*,

E hoonoho papa *ia lakou*, set *them* in divisions.

Ao aku *ia lakou* e malama i ka pono, he taught *them* to do well.

Hai aku la *ia ia lakou*, he spake *to them*.

6th.

Aui moe.

Ma o lakou la i hoao ai oia, *through them* he made trial.

Ma o lakou la i hoahuia na kapa.

By them the kapas were laid up.

7th.

Aui hea, not used.

8th.

Aui hele.

Mai o lakou aku ka leo kua.

From them went out the voice of war.

Mai lakou mai ia a ia nei, *from them* he came here,

9th.

Aui hui.

Aole e like *me lakou* i ka hiki ana mai mamua.

Not like *as they were* on a former arrival.

10th.

Aui ia.

Ua aō *ia mai oia e lakou*, he was instructed *by them*.

Kukuluia ua hale la *e lakou*, the house was built *by them*.

THE PRONOUN *Hai*.

§ 143 The anomalous pronoun *hai* may be declined here, for it is both a personal and a prefix pronoun.

Aui kumu,	_____	_____
Aui pili,	o hai, a hai,	of another.
Aui iki,	ko hai, ka hai,	another's.
Aui paewa,	no hai, na hai,	for another.
Aui alo,	ia hai,	to another.
Aui moe,	_____	_____
Aui hea,	_____	_____
Aui hele,	mai hai,	from another.
Aui hui,	me hai,	with another.
Aui ia,	e hai,	by another.

§ 144 The foregoing is a specimen of the manner in which the personal Pronouns are used in the different cases. The variety of meaning is very great; and doubtless there is room for improvement in the method of statement.

§ 145. There might have been another division of them according as they stood in relation to the *verb* or to the *noun*. Some, especially in the *Aui pili*, *Aui iki* and *Aui paewa* are more particularly connected with *verbs*; others with *nouns*, or stand independently having the verb in themselves.

§ 146. The following stand connected with and modify *verbs*. The literal English will be put down first in the example.

Eia *ka'u* e hoike aku ia oe.

Here is *mine* to show to you, this is *what I have* to show you.

Aole *na'u* e malama i ka aina.

It is not *mine* to oversee the land, it is not *my office*, duty, &c. to,

Ma ke alanui *a maua* i hele ai.

On the road *where we two* went.

Ke kumu niu *a maua* i ae like ai.

The cocoanut tree *of us two* to consent, the cocoanut tree *about which we two* agreed.

I ka wa *a makou* i hele aku ai.

At the time *of us* to go forth, at the time *we went* forth.

Na makou e malama i kona ola.

It is *for us* to see to his living, it belongs *to us* [our duty] to provide for him,

He halawai maanei *ka makou*.

A meeting here is *for us*, *we are to have* a meeting here.

O ka uku, *ia makou* ia wahi.

As to the pay, that thing is *for us*, as to the pay, *that is our concern*,

O na mea *a kakou* i manao ai.

The things *of us* to think, the things *we were* thinking of.

- Ma na wahi a pau *au* e hele ai.
 At all places *of thee* to go, at all places *where thou* shalt go.
Nau no e hawe aku.
It is thine to take it away, *it is thy business* to take it away.
Ewahu a oukou e ku iluna.
 Eight *of you* to stand up, eight *of you are* [must] to stand up.
Eha ana hale e kukulu ai.
 Four houses *of him* to build, he *had* four houses to build.
Nana no e malama hou i ka aina.
 It was *for him* to take care again of the land, it was *his office* [du-
 ty] to take charge, &c.
I ka haalele ana i kahi *a laua* i noho ai.
 On leaving the place *of them two* to live, on leaving the place
where they two had lived.
Penei ka laua ini ana.
 Thus *their two* seeking, thus was the seeking *of them two*.
Pomaikai i na mea *a lakou* i aihue ai.
 Fortunate in the things *of them* to steal, fortunate in *what they*
had stolen.
Eia ka lakou i ike ai.
 This was *theirs* to see, this was *what they* saw.

§ 147. The following are more independent of verbs, or contain more or less of the idea of verbs in them.

- He mea hoakaka *ko'u* ia oe.
 A thing to explain *is mine* to you, *I have an explanation* to make.
Heaha kou manao *no'u*.
 What is your thought *of me*, what is your opinion *concerning me*.
I moku no maua e holo ai, a ship *for us two* to sail in.
E hoike i na haumana *a kaua*, to exhibit the scholars *of us two*.
Na kapa no kaua e mehana'i.
 The kapas *for us two* to keep us warm in, the kapas to keep *us two* warm.
O ka hale pule hou *o makou*.
 The new meeting house *of us*, *our* new meeting house.
He wahi mehamaha ko makou.
 A solitary place *is of us*, *we have* a solitary place.
I hale kula lepo no makou, an adobie school house *for us*.
E liloia i waiwai *no kakou*, it will become property *for us*.
Aole he wahi hihia ou.
 There is no difficulty *of you*, there is no difficulty respecting *you*.
Aole au e ae aku i kau, I do not consent to *yours* [your request]
E hele oe e ini i lana hou *nau*.
 Go thou and seek new work *for yourself*.
E hoopau i ka pepehi ana *o oukou*.
 Cease the striking *of you* [your striking].

Ka inoa hoi he pono *ka oukou*.

I thought that goodness was *of you*. I thought *you were* good.

I keia ku mai *o na*, on this arrival *of him*.

Make ke kanaka *nona* ke aka.

The man died *for whom* [whose] was the shadow.

Ili ka hewa iluna *o laua*, the guilt fell upon *them two*.

I like ka manao me *ko laua* nei.

That the opinion may be like that *of them two*.

Kekahi wahine *o lakou*, a certain woman *of them*.

I mau mea eha kekahi *na lakou*.

Some deadly weapons also *for them*.

§ 148. It will be seen from the two last sections (146 and 147) that the class *a, ka* and *na*, are mostly used in connection with verbs expressed; and that the class *o, ko* and *no*, are more generally used independent of verbs, or contain the idea of the verb in them; but the class *a, ka* and *na*, are also sometimes used independantly and thus seem to be synonymous with the other class.

OF PREFIX PRONOUNS.

§ 149. Prefix Pronouns are so called from their general position in the sentence; being always prefixed or placed before the noun to which they belong, and never following it.

§ 150. Prefix Pronouns are of two classes. First, such as consist of the the oblique cases of the same words that have been exhibited in the preceding sections. They are equivalent, for the most part, to what were called possessive adjective pronouns in English Grammars; thus *my, thy, his, her, our, your, their*, etc. The following is an example of a *prefix* and a *personal* or *suffix* pronoun.

E uliia *kona* olohelohē i na mea a *ko'u* makua i kanu ai *no'u*.

His nakedness will be covered by the property which *my* father planted *for me*.

PERSONAL PRONOUN

Ka hale *o makou*.

The house *of us*.

O ka hale e kukulu nei. *ko'u* ia. *O ko'u* hale ke kukulu nei.

The house here building is *mine*. *My* house is here building.

PREFIX PRONOUN.

Ko makou hale.

Our house.

2nd. In this way all the personal pronouns may be changed into prefix pronouns; that is, by altering their place

in the sentence. Generally, however, the prefix pronouns consist of the pronouns of the Aui pili, and Aui iki, cases and of the Aui iki more often than the Aui pili.

Kono mai o'u hoahale ia'u, *my* traveling companion invited me.

E ko'u mau hoahanau, O *my* brethren.

E o'u mau hoahanau, O *my* brethren.

Kahaha iho la o'u manao, *my* mind was astonished.

Kau mau keiki, *thy* children.

Kau puli baka ana, *thy* tobacco smoking.

E hana i kona makemake, to do *his* will.

Me kana mau kadiha, with *his* last commands.

Me ka lei ma kona lima, with a string of beads upon *her* arm.

Ku ae la kona hoahanau, *his* brother rose up.

Ko makou hale pale. *Our* meeting house.

Ka makou halawai, *our* meeting together,

Ke kolohe i ko kakou hale, the mischief in *our* house.

Ka kakou hana no keia, this indeed is *our* work.

Pela no ka oukou hana, thus may *your* work be.

E hoi ma ko oukou wahi, return to *your* places.

Me ke ano o ko lakou naau.

According to the meaning of *their* heart.

Ina hea ko lakou poho? when was *their* sinking down.

E aho nae ko lakou hope, more tolerable, however, *their* end.

Ka olelo ana o ka lakou mau keiki.

The conversation of *their* children

Ke ano o ka lakou hana ana, the character of *their* doing.

I ko maua waena ua pono.

In our field [field of us two] it would be proper.

Aole i hoopilikia i ko maua mau kino.

He did not trouble *our two* persons.

O ke kumukuai pale o ko kaua ili.

The price of the clothing of *our* skin, the price of the defence of the skin of *us two*.

E pono ai ko kaua noho ana, to benefit the living of *us two*.

Helelei ka olua mau palapala, the papers of *you two* are scattered.

Haehaeia ko olua kapa, the garment of *you two* is torn.

Hohola ae la i ko lau kapa

They spread out their kapa, i. e. of *them two*.

I like ka manao me ko lau nei.

Whose opinions are like those of *these two*.

No ka maimai ko lau holo ana.

On account of sickness was the sailing of *them two*.

3rd.

REMARKS ON THE ABOVE.

Ou is used for kou as o'u is for ko'u [see 2nd above.]

Ei mai nei ou kahu, e hoi oe, *your* guardian says to you, return.
 A Ei mai ou kahu ia oe.

Until *your* guardian shall come again to fetch you.

4th. There seems to be a class of words whose prefix pronouns may be either *ka'u* or *ko'u*, *my*; and in the uncertainty or indifference which should be used the word *kau* is used; thus,

He nui *kau* hewa [*ko'u* hewa,] great is *my* error.

I *kau* ike ana ia ia [*ko'u* ike,] on *my* seeing him.

Kau then takes the place of *ko'u* and *ka'u*, *my*.

5th. *Ko* is used somewhat frequently for *kou*, *thy*, for which it is undoubtedly a contraction.

E hoi kaua i Kailua me *ko* keiki.

Let us return to Kailua with *thy* child.

In these cases there is an indefiniteness as to the exact relationship of the parties See 120. 2, 3 and 4.

§ 151. The foregoing Prefix Pronouns may be inserted between the prepositions and the noun in all the different cases where the sense will admit it; and in these cases they take the place of the articles.

1st. They are declined with the noun as follows.

Aui kumu,	ko'u kapa,	my garment.
Aui pili,	o ko'u kapa, a ko'u kapa,	of my garment.
Aui iki,	ko ko'u kapa, ka ko'u kapa,	my garment's.
Aui paewa,	no ko'u kapa, na ko'u kapa,	for my garment.
Aui alo,	i ko'u kapa,	to my garment.
Aui moe,	ma ko'u kapa,	by means of my garment.
Aui hea,	e ko'u kapa,	O my garment.
Aui hele,	mai ko'u kapa,	from my garment.
Aui hui,	me ko'u kapa,	with my garment.
Aui ia,	e ko'u kapa,	by my garment.

2nd. In the same manner, *kau*, *my*, See § 150, 4.

Aui kumu,	kau hoa,	my companion.
Aui pili,	o kau hoa, a kau hoa,	of my companion.
Aui iki,	ko kau hoa, ka kau hoa,	my companion's.
Aui paewa,	no kau hoa, na kau hoa,	for my companion.
Aui alo,	i kau hoa,	my com., to my companion.
Aui moe,	ma kau hoa,	by my companion.
Aui hea,	e kau hoa,	O my companion.
Aui hele,	mai kau hoa,	from my companion.
Aui hui,	me kau hoa,	with my companion.
Aui ia,	e kau hoa,	by my companion.

3rd.

So also *ka'u* my

Aui kumut,	ka'u hana,	my work.
Aui pili,	o ka'u hana, a ka'u hana,	of my work.
Aui iki,	ko ka'u hana, ka ka'u hana,	my work's.
Aui paewa,	no ka'u hana, na ka'u hana,	for my work.
Aui alo,	i ka'u hana,	my work, to my work.
Aui moe,	ma ka'u hana,	by means of my work.
Ani hea,	e ka'u hana,	O my work.
Aui hele,	mai ka'u hana,	from my work.
Aui hui,	me ka'u hana,	with my work.
Aui ia,	e ka'u hana,	by my work.

In like manner may be declined the following prefix pronouns in the dual and plural numbers as well as in the singular, viz.

O'u, a'u, ko'u, ka'u; ou, au, kou, kau; ko maua, ka maua; ko kama, ka kama; ko olua, ka olua; ko laua, ka laua; ko inakou, ka makou; ko kakou, ka kakou; ko oukou, ka oukou; ko lakou, ka lakou.

5th. When used in the dual or plural *mau*, *poe* or *pae*, &c., must be inserted between the prefix pronoun and the noun, ko'u *poe* hoa my companions, kau *mau* keiki thy children, kona *mau* aina, his lands, ko kakou *poe* bipi, our cattle, etc.

6th. It will be noticed that the foregoing prefix pronouns though they are made up of the oblique cases of personal pronouns yet they are prefixed to any case of the noun.

§ 152. Second Class of Prefix Pronouns. This is a different class of words from the preceeding. They are such as are called, in English, Demonstrative Adjective pronouns. Like the foregoing, they are prefixed to the noun and may stand between the preposition used in declining the noun and the noun itself; and may be declined with it. They are not a numerous class. The principal are these,

<i>Keia</i> ,	} <i>this</i> ; these words refer to objects either present themselves, or the subject of present remark. The last form <i>ua—nei</i> is strong and emphatic in its meaning. The name of the person or thing to which it applies is insert-
<i>Neia</i> ,	
<i>Nei</i> ,	
<i>Ua—nei</i> ,	

ed between the two parts of the pronoun; thus, he elema-kule *ua* kanaka naapo *nei*, *this* ignorant person is an old man.

Kela, } *that*; referring to objects not present, or
Ia, } which do not regard the remarks made re-
Ua — *la* } specting them. *Ua* — *lu* like *ua* — *nei*
 is a strong emphatic demonstrative adjective pronoun;
 thus,

He lio holo *ua* lio ikaika *la*, *that* strong horse is a race horse.

Hui, is a word somewhat anomalous: it is often used as a *noun* also as a *personal pronoun*, and here as a *prefix pronoun*.

As a *noun*: o ka hoolaua nui ana me *hai*.

Friendly with *another*.

As a *pronoun*; haawi oia *ia* *hai*, he gave it to *another*.

As a *prefix pronoun*; aihue ia i ka *hai* waiwai.

He stole *another's* property.

Aole au i hele i ko *hai* waena, I did not go into *another's* field.

§ 153. Examples of the Prefix Pronouns.

Ua mamoo wale ia *keia* mau mea.

Mere matter of opinion are *these* things.

Ma *keia* pae aina, at *these* islands [at *this* cluster of islands.]

Ua uuku *ia*. *ua* nui aku *keia*, *that* was little, *this* was greater.

Nui loa iho la *keia* mai, *this* disease greatly increased.

O *ia* ka luapau o *keia* pae aina.

That is the grave of *these* islands.

I *kela* manawa, *keia* manawa.

At that time [and] *this* time, i. e. continually.

Pehea oe i *neia* la? how are you *this* day? to day.

I *neia* wa *ua* akaka, at *this* time it is understood.

E holo mai ia, ma *neia* hope aku.

He will sail here *hereafter*, i. e. from this time on.

O ka wahine a *ua* Ulu *nei*.

The wife of *this* Ulu *here*, i. e. the said Ulu.

E kii aku ia e kuaa me *ua* poe haole *la*.

He will pursue after and make war upon *those* foreigners.

Heaha *kela* mea nui, what is *that* great thing.

E kii au e hao i *kela* waiwai.

I will go after and rob *that* property.

Hoole mai *kela*, *that* [person] denied.

Ua lele aku la *kela* i ka pali.

That [person] leaped down the precipice.

Ka wahahee o *ia* olelo, the falshood of *that* speech.

Galeona, ka inoa o *ia* moku, Galeon was the name of *that* ship.
 O ka latitu *ia* o Hawaii nei.
That was the latitude of Hawaii.
Ia po iho, *that* night after.
 Ua kapaia *ua* pae moku *la*, *that* cluster of islands was named:
 O Moho ka inoa o *ua* kanaka *la*.
 Moho was the name of *that* man.

REMARKS.

1st. *Keia* and *kela* often stand alone or represent persons or things, the noun being understood.

He mea hoopunipuni *keia*.

A deceitful thing *this*, i. e. this thing, affair.

Me he aihue *la* ke ano o *kela*.

Like a thief is the character of *that* [fellow.]

2nd. *Kela* and *keia* when used substantively as above are not unfrequently used in a sense of disparagement or contempt as, *kela*, that fellow; *keia*, this fellow.

NOTE.—Hawaiians are very uniform when they use these two words as adjective pronouns, in using *kela* first; thus they always say *kela* mea, *keia* mea, *that* thing, *this* thing. In English we say *this* and *that*; the Hawaiians reverse the order and say *that* and *this*, meaning many things, every thing, &c.

3rd. *Ia* when used by itself, signifies *that*, and so when it is followed by *la*; but when followed by *nei* it signifies *this*; as,

Aole wahi inoino o *ia* nei, there is no hurt upon *this* [person.]

4th. *Hai* as a prefix pronoun of this class is confined mostly to the *Aui iki*, as *ko hai*, *ka hai*; as,

Mai hoolauna me *ka hai* wahine.

Be not intimate with *another's* wife.

E waiho wale i *ko hai* waiwai, let alone *another's* property.

5th All the foregoing words of this class may be used in the dual or plural numbers by prefixing *mau* or *poe*, thus,

Aui kumu,	<i>keia</i> aina,	<i>this</i> land.
	<i>keia</i> mau [pae] aina.	
Aui pili,	o <i>keia</i> aina, a <i>keia</i> aina.	of <i>this</i> land.
	o <i>keia</i> mau aina.	
Aui iki,	ko <i>keia</i> aina, ka <i>keia</i> aina.	<i>this</i> land's.
	ko <i>keia</i> mau aina.	
Aui paewa,	no <i>keia</i> aina, na <i>keia</i> aina.	for <i>this</i> land.
	no <i>keia</i> mau aina.	

Aui alo,	i <i>keia</i> aina,	<i>this</i> land, to <i>this</i> , &c.
	i <i>keia</i> mau aina,	
Aui moc,	ma <i>keia</i> aina,	at, on <i>this</i> land.
	ma <i>keia</i> mau aina,	
Aui hea,	e <i>keia</i> aina,	O <i>this</i> land.
	e <i>keia</i> mau aina,	
Aui hele,	mai <i>keia</i> aina,	from <i>this</i> land.
	mai <i>keia</i> mau aina,	
Aui hui,	me <i>keia</i> aina,	with <i>this</i> land.
	me <i>keia</i> mau aina,	
Aui ia,	e <i>keia</i> aina,	by <i>this</i> land.
	e <i>keia</i> mau aina,	

RELATIVE PRONOUNS.

§ 154. No *relative pronouns*, have been found in the language, though there are words and forms of speech we must translate into English as Relative pronouns, because we express many ideas by that class of words. Those words which we most commonly translate as relatives, are the oblique case of the personal pronouns, and perhaps some of the simple prepositions. Indeed from the mode of thinking and speaking among Hawaiians, it is evident that they have but little use for Relative pronouns.

§ 155. A few specimens will show, by a literal translation, and the same idea expressed in English idiom, the difference in this respect between the Hawaiian and European languages.

Olelo mai la ka mea *nana* ka olelo.

Lit. the person spake, *it was his office* to speak.

Eng. id. the person spake *whose office it was* to speak.

Aole makou i ike i ka mea *nana* ia laau mahope aku.

Lit. we do not know the person, *for him* that timber hereafter

Eng. id. we do not know *whose* that timber will be hereafter.

O ka'u poc keiki ka poc *nana* ka laau.

Lit. my children are those *for them* the timber.

Eng. id. my children are those *who will own* the timber.

NOTE.—In these and a multitude of other examples that might be given, there is no want of logical clearness in the meaning; but it is manifested by a different form of expression from what it is in most European languages.

INTERROGATIVE PRONOUNS.

§ 156. The Interrogative Pronouns are *wai*, who? *aha*, what? and perhaps *hea*, where? though this last is more often used as an interrogative adverb. *Wai* in the Aui kumu has generally the *o* emphatic *owai*? It is applied most generally, if not universally to *persons* or to the *names of things*, and not to things themselves. A Hawaiian always says, *o wai kona inoa*? lit. *who* is his name? and not *heaha kona inoa*? *what* is his name? thus, *what* is the name of that tree? must be rendered in Hawaiian, *o wai ka inoa o ia laau*? *who* the name, &c.

§ 157. Examples of Interrogatives.

Owai ka mea hale maanei? *who* has a house here?

Ma ka aina owai? on the land of *whom*?

Wahi a wai? the saying of *whom*? who said so?

Ko wai ka laau? *whose* is the timber?

No wai ka moku? for *whom* is the ship? *whose* the ship?

Ka wai ka palapala? *whose* is the book?

Na wai ke keiki? to *whom* belongs the child?

Hauwi i ke kapa ia wai? he gave the garment to *whom*?

Ma o wai la i hoouna aku ai? by *whom* did he send it?

Mai wai mai keia makana? from *whom* is this present?

Me wai oe i holo ai? with *whom* did you sail?

Ua hanaua e wai? it was done by *whom*?

§ 158. *Wai*, who, is thus declined.

Aui kumu,	<i>wai</i> , emphatic <i>o wai</i> ,	who?
Aui pili,	<i>o wai</i> , <i>awai</i> ,	of whom?
Aui iki,	<i>ko wai</i> , <i>ka wai</i> ,	whose?
Aui paewa,	<i>no wai</i> , <i>na wai</i> ,	for whom?
Aui alo,	<i>ia wai</i> ,	to whom, whom?
Aui moc,	<i>ma o wai la</i> ,	by, through whom?
Aui hea,	_____	_____
Aui hele,	<i>mai wai mai</i> ,	from whom?
Aui hui,	<i>me wai</i> ,	with whom?
Aui ia,	<i>e wai</i> ,	by whom?

§ 159. The Interrogative *aha*, what, takes both the *definite* and *indefinite* articles; as, *he aha*? what? in the Aui kumu; but in the oblique cases it mostly takes the *definite* article *ke* and is thus declined,

Aui kumu,	<i>aha</i> , <i>ho aha</i> ,	what?
Aui pili,	<i>o ke aha</i> , <i>a ke aha</i> ,	of what?
Aui iki,	<i>ko ke aha</i> , <i>ka ke aha</i> ,	_____

Aui paewa,	no ke aha, na ke aha,	for what?
Aui alo,	i ke aha,	to what? for what? why?
Aui moe,	ma ke aha,	by what? by what means?
Aui hea,	_____	_____
Aui hele,	_____	_____
Aui hui,	me ke aha, me he aha,	with what? like what?
Aui ia,	e ke aha,	by what?

NOTE.—Other forms of this word will come more properly under the head of Interrogative *Adverbs*; as, *heahaia?* what is it? *i aha?* *ia aha?* a what? for what? to what? &c.

§ 160. *Hea* is sometimes used as an interrogative pronoun, but much more frequently as an adverb. As an interrogative pronoun it stands after the noun to which it relates; as, *he kumu hea ia?* what sort of a teacher is he? *he lole hea ia?* what cloth is it?

Hea is thus declined.

Aui kumu,	hea.	where? what sort?
Aui pili,	o hea, a hea,	of where, of what place, of what sort?
Aui iki,	ko hea, ka hea,	_____
Aui paewa,	no hea, na hea,	for what place, from what place?
Aui alo,	i hea, ai hea,	to what, to what place?
Aui moe,	ma hea,	where, at what place?
Aui hea,	_____	_____
Aui hele,	mai hea mai,	whence. from what place?
Aui hui,	_____	_____
Aui ia,	_____	_____

COMPOUND PREPOSITIONS.

§ 161. This class of words is made up of the simple prepositions. See (§ 68) and other words generally denoting place, or which may be considered adverbs of place. They are generally followed by one or more of the simple prepositions as well as compounded with them. They are declineable like nouns. But few of them, however, have all the cases; thus,

<i>Aui ku.</i>	<i>Aui pili</i>	<i>Aui ike</i>	<i>Aui pa.</i>	<i>Aui alo.</i>	<i>Aui moe.</i>	<i>Aui hele.</i>	<i>Aui hui.</i>
<i>Luna,</i>	o luna,	ko luna,	no luna,	i luna,	ma luna,	mai luna,	above.
<i>Waena,</i>	_____	_____	_____	i waena,	ma waena,	mai waena,	between.
<i>Ialo,</i>	o Ialo,	ko Ialo,	no Ialo,	i Ialo,	ma Ialo,	mai Ialo,	below.
<i>Mua,</i>	_____	_____	_____	i mua,	ma mua,	mai mua,	me mua, before.
<i>Hope,</i>	_____	_____	_____	i hope,	ma hope,	_____	after.
<i>Waho,</i>	o waho,	ko waho,	no waho,	i waho,	ma waho,	mai waho,	out of.
<i>Muli,</i>	o muli,	_____	_____	_____	ma muli,	_____	behind.
<i>Loko,*</i>	o loko,	ko loko,	no loko,	i loko,	ma loko,	mai loko,	within.
<i>O,</i>	_____	ko o,	no o,	i o,	ma o,	mai o,	there.
<i>Nei,</i>	o nei,	ko nei,	no nei,	ia nei,	ma nei,	_____	here.
<i>Uka,</i>	o uka,	ko uka,	no uka,	i uka,	ma uka,	_____	inland.
<i>Kai,</i>	o kai,	ko kai,	no kai,	i kai,	ma kai,	mai kai,	seaward

* *Aloko* is sometimes used; as, *e awe mai aloko nei*, bring it in here.

§ 162. Examples.

A kiei *matulo* o ka papale o na haole.

And looked *under* the hat of the foreigners.

Mahope o kona make ana, *after* his death.

Akoakoa na kanaka *maloko* o ka hale.

The people assembled *in* [*within*] the house.

Noho paa ka ona *maluna* ona i na la a pau.

Drunkenness sat fast *upon* him every day.

E hele loa pela *iloko* o ka ululau, get you off *into* the forest.

Mawena o na mauna, *among* the mountains.

Ka hihia *iloko* o kanaka, the difficulty *among* the people.

Aohe pu *oloko* o ka papu, there was no gun *within* the fort.

§ 163. The compound prepositions are not used as prepositions in their simple forms; as, *luna*, *waena*, *lalo*, &c. but have some one of the simple prepositions prefixed. The peculiarity is, that they are followed by *o* the sign of the Aui pili of the noun following, as though they governed the Aui pili in connection with the simple preposition of its own.

§ 164. Frequently the words *mai*, *aku*, *iho*, or *ae* come between the compound preposition and the *o* that follows; thus,

Eia no au *no loko mai o* ka pilikia.

Here I am *just out of* the difficulty.

Noho ia *mawaho aku o* ke kulanakauhale.

He lived *out of* the city.

Haule ia *iloko iho o* ka lua, he fell *into* the pit.

Holo ae la ia *iloko ae o* ka pa, he ran *inside of* the yard.

NOTE.—The same words will be considered again in the character of Adverbs of place or condition.

OF ADVERBS.

§ 165. ADVERBS are of three classes.

1st. Such as may be called *Adverbs Proper*: that is, words that qualify verbs. These are not varied by cases or otherwise, except perhaps by adding some word further qualifying the adverb, and hence indirectly qualifying the meaning of the verb. The place of this class of adverbs in the sentence, is invariably next after the verb, and between it and any other words used to modify the meaning of the verb. Hence, any word that can be used

to qualify a verb may become an adverb by its being inserted immediately after the verb; thus,

Hele *loka*hi aku la lakou io na la.

They went *with one accord* to him.

Noho *kuika*hi ia me ko Beritania.

He lived *under treaty* with the English.

Holo *kiki* aku la me kona ikaika

He ran *rapidly* with his might.

Ae *koke* mai la lakou, they consented *quickly*.

Ua ona *lea* ia, he was *very* drunk.

Hoolei *malu* lakou i ka ukana.

They brought ashore secretly their baggage.

Noho *uhauha* iho la ia.

He lived *in the manner of a libertine*.

2nd. SECOND CLASS of Adverbs. These Adverbs consist of most of the words before spoken of as Compound Prepositions; but they refer generally to *place* or *direction* and are *not followed by o*, as the compound prepositions are. These may be termed *Adverbs of place*.

The following are the principal.

Mua, before,	laila, there.	loko, inward, within.
Hope, after, behind,	muli, after.	o, there.
Luna, above, over.	uka, inland.	nei, here.
Lalo, below, under.	kai, seaward.	hea, where, how?
Waena, between.	nia, there.	kahi, there where.
Waho, out, outward.	eia, here.	aha, what?

As *Adverbs*, these words, except *aia* and *eia* are declined like nouns, but not in all the cases; *hea* has more forms than any other of them.

These Adverbs may also take other adverbs or other parts of speech to qualify them. They are thus declined,

Aui kumu,	_____	_____
Aui pili,	o laila, a laila,	of there, therefore, then.
Aui iki,	ko laila, ka laila,	of them, of there.
Aui paewa,	no laila,	for there, for that, wherefore,
Aui alo,	i laila,	there, that place.
Aui moe,	ma laila,	there, at that place.
Aui hea,	_____	_____
Aui hele,	mai laila,	from there.
Aui hui,	_____	_____
Aui ia,	_____	_____

Hea, the Interrogative adverb.

Aui kumu,	hea, auhea,	what, where?
Aui pili,	ohea, ahea,	of what place?
Aui iki,	ko hea,	of what, of whom?
Aui paewa,	no hea,	for where, whence?
Aui alo,	i hea,	towards where, where?
Aui moe,	ma hea,	at what place?
Aui hea,	_____	_____
Aui hele,	mai hea,	from what place, whence?
Aui hui,	_____	_____
Au ia,	_____	_____

NOTE.—*Hea* also has two other forms; as *ina hea*? when, referring to past time, and *pehea*? how, but these come properly into the next class.

Examples of the Second Class of Adverbs.

Aole nui na awa *kahi* e komo ai na moku.

There are not many harbors *where* ships may enter.

O *kahi* palahalaha ka nui.

The broad *place* is the largest; *kahi* is here a noun without an article.

Aia malaila kekahi olelo ana.

There in that place is a certain statement.

Ke holo na moku *i laila* if ships sail *there*, [to that place.]

Ua maikai *ko uka*, the *inland* is good.

Iloko o ka honua *ma laila*, in the interior *there*.

Mai laila mai kahi ti, *from thence* comes some of the tea.

Ua ikaika *ko laila* kanawai.

The laws *of that people* are stringent.

E hele na moku kalepa a ku *ilaila*.

Merchant ships go and anchor *there*.

He oluolu ma ka waha; aka, apiki *oloko*.

Pleasant by mouth; but roughish *within*.

He ano e *ko laila* wahine.

A strange fashion of the women *of that place*.

Mamua aku nei, *before* this time.

Alaila, hoi hou na 'lii, *then* the chiefs returned.

Mamua, holo kekahi poe *malaila*.

In former times, certain persons sailed *there*.

Aole i hele aku *iwaho*, he did not go *out*.

Aole paha aina *maanei*, there was, perhaps, no land *here*.

Mailalo mai, *from below*.

Mailoko mai o ka moana, *from out of* the ocean, i. e. *out of*.

Nolaila, ua maopopo, *wherefore*, it is evident.

Mai hea mai la lakou? *whence* are they?

Ueaha la kela mea nui? *what* is that great thing?

Pii aku la lakou *ilun*u**, they ascended *upward*.

Mauka wau me na kanaka o'u.

[I go] *by land* with my people.

Aole au e holo *makai*, I will not go *by sea*.

Aole ou aina *otaila*, you have no land *there*.

3rd. THE THIRD CLASS of adverbs consists of a large number of words expressive of *time*, *place*, *circumstance*, *manner*, &c. They stand in such places in the sentence as they are most needed to express those ideas. They are indeclinable. The following are the principal,

OF TIME.

A, when.

Ano,

Ano la, } now.

Ano no, }

E noho nei, at the present time.

Oiai, while, whilst.

Ae nei, at present, just now.

Nei, now, at present.

OF DENYING.

Ole, no, not.

Aole, no, not.

Aole hoi, but not.

Aole, no, not at all.

Aoe, no, none.

Mai, do not.

Mai noho a, do not.

Alia, not yet.

Alia me, but not yet.

Nae, but not, but.

OF RESEMBLANCE.

Like, like.

Like me, like as.

Like pu, like with.

E like me, according to.

Pe, as.

Penci, like this, thus.

Pencia, thus.

Peia, like this.

Pela, so, like that.

Pela no, so indeed.

Pela no hoi, so also.

OF INTERROGATION.

Aha,

Eaha, } what?

Heaha, }

Hea, where, how?

Ahea, when? [with the future.]

Inahea, when? [with the past.]

Pehea, how?

Aihea, where?

Auhe, where?

Pe, how?

Wai, who?

Elia, how many?

OF ASSENT.

E,

Ac, } yes.

U, }

Oia, that is it.

OF AFFIRMATION.

No, indeed, true, truly.

Hoi, certainly, also.

No hoi, verily, indeed, besides.

OF PLACE.

Ai, there.

A puni, round about.

OF DOUBT.

I, if.

Ina, if.

Paha, perhaps.

Ina paha, if perhaps.

Malama, }
 Malama paha, } perhaps.

OF SALUTATION.

Aloha, love.

Weli, }
 Welina, } how do you do?
 Anoi.

Aole hoi na.

Ooe hoi kahi.

Nau hoi kaka.

Na paha la.

Other words become adverbs of this class by their use. They may be termed particles; they will include some words mentioned before.

Ka inoa, I thought, I supposed.

PARTICLES, &c.

Wale, the state of a thing as it is, just so.

Wale no, only, that only, nothing with.

La, has a slight reference to place, it is often an expletive.

A pau, all.

Pu, together.

Ea, calling attention to what is said.

Oia, he, she, it, that is it, yes, truly.

Oiaio, truly, verily, just so.

Oia hoi, that is it, be it so.

Oia hoi ha, precisely that, in reply to what one has said.

Hoi, also, besides.

Ae ka paha, even so, grant it is so.

Apopo, tomorrow.

Apopo kela aku, day after to morrow.

Inehinei, yesterday.

Inehinei kela la aku, day before yesterday.

Mamuli, hereafter, by and by.

Mahope, afterwards.

I keia wa e noho nei, at this present time.

Loa, very, an *intensitive*.

Iki, a little, very little.

Pinepine, frequently, often.

Eia kekahi, again, besides.

Eia hoi kekahi, another point, again.

Aole i ole, could not but.

la wa, at that time.

la manawa, at that time, period.

Aneane, almost, nearly, near to

la la, on that day.

la po, on that night.

la po iho, on the night after.

la po no, on that very night.

Io, truly, really.

Pela io no, so it certainly is, [was.]

E, another, new, strange.

Ai ae, there [to place.]

A aliahi iho, when it was evening.

Aole hoi, nor.

Pau ole, never done, never ended.

Aole no hoi, not at all, not by any means.

Man, what is frequently repeated, constantly, continually, forever.

Auhe a oe, attend, listen, give ear.

Oi, while, whilst, for a while.

Ai, with verbs, refers to *time*, *place*, *circumstance*, *quantity*, *quality*.

{ Mai, implies motion towards the speaker.

{ Aku, — from the speaker.

{ Ae, any oblique motion.

{ Iho, downwards, in narrative tense, onwards.

NOTE.—These four last are used with several parts of speech, but they will be more particularly mentioned under the name, *Verbal Directives*.

OF CONJUNCTIONS.

§ 166. Conjunctions are words used to connect words and sentences. The words used exclusively as conjunctions are not numerous in Hawaiian. The following are the principal,

A, and, and when, when; mostly used to connect verbs.

Me, with, together with.

A me, and, and with.

Lana o, and with, [used with the dual.]

Ma laua, and with, [only with the dual or where two are concerned.]

Lana me, along with, [only with the dual.]

Nae, but, besides, however; [a difficult word to define.]

Aole nae, not however.

No ka mea, because.

No ia mea, for that reason, for that cause, on this account.

No laila, therefore, wherefore.

A laila, then.

Aha, but, [a strong word expressing marked opposition of meaning.]

Hoi, also.

Aka hoi, but besides that.

I ole ia, } if not it, or.

A i ole ia, }

OF INTERJECTIONS.

§ 167. Interjections are words thrown into a sentence to express some sudden emotion of the mind. Interjections are numerous among the Hawaiians as they are among all illiterate people. The very common one of *ka! kaha-ha!* is expressive of various emotions; according to the pronunciation, accompanying gesture, tone, etc., at the time of its utterance. The following are some of them,

A.

Ke.

A kola.

E.

Auwe.

Ai kola.

Ka e.

Kahehe.

Ea.

Ahaha.

Kahoho.

Hele pela.

Kahaha.

Kei.

E hele pela oe.

Ko.

Nani.

Aole paha.

Na, E akahale ka pepeli mai o oukou, o Lonoikeaonli na — o
hoi na e ka uhane.

OF VERBS.

§ 168. Verbs in Hawaiian are those words which affirm action, passion, or some quality, [not being] of their

subjects. Compared with European languages, the Hawaiian verb has many peculiarities. In every full sentence in those languages, a verb is necessary to complete the idea intended. Not so in Hawaiian; some of the most common, clear and strong affirmations are fully expressed without any kind of a verb. A few of these will be given with a literal translation, and also a translation into the English idiom.

He alii mana* o Kamehameha, he naaua† kona.

A powerful chief Kamehameha, an enlightened mind his.

Eng. id. Kamehameha was a powerful chief, he possessed an enlightened mind.

He mai nui loa mamua aku nei, he mai ahulau.

A very great sickness before this time, a sickness, pestilence.

Eng. id. There was a very great sickness before this time, a sickness called [like] a pestilence.

Ikaika no kekahi kanaka, aole ona mai iki i kakahiaka, ahiahi make no.

A man strong indeed, not of him the least sickness in the morning, evening really dead.

Eng. id. A man would be strong and without sickness in the morning, in the evening he would be dead.

Nui wale na kapu pono ole ma keia pae aina i ka wa kahiko.

Very many the tabus not good at these islands in ancient time.

Eng. id. Very many were the tabus, &c.

Pela ma Nuuhiwa i keia wa e noho nei.

So at Nuuhiwa at this present time.

Eng id. So it is at Nuuhiwa at this present time.

§ 170. Again, there is no verb that expresses the idea of existence or of being. These ideas, so far as they are expressed, are expressed by the particles of affirmation, such as, *ua*, *he*, *no*, *hoi* and some of the oblique cases of the pronouns; thus *he akamai kona*, *lit.* a skill of him or a skill his, *Eng.* skill is his, he has skill, he is skillful. The structure of the language does not seem to require any such words as verbs *to be*, or verbs of existence. The particles mentioned above are used to express *emphasis*, *force* and *strong assertion*; and thus the verb *to be* is in

* The word *mana* signified divine or supernatural power. Kamehameha was supposed to be assisted by the gods in his conquests.

† This word is used comparatively. Compared with the people in his day he was enlightened.

some measure provided for ; but a word expressive of the simple idea of existence is not known to the people.

§ 171. By reference to several places in the Grammar, and by the manner in which many sentences and phrases are translated, it will be seen or inferred that there are no *verbs* to express,

1st. *Affirmation* of any quality as belonging to any substance.

2d. No *Verb* to express being, existence, etc., like the verb *to be*.

3d. No *Verb* to express having, owning, possessing, etc. The verb *loaa* signifies to get, obtain; but not to own or possess.

4th. There are no *Verbs* to express duty or obligation, as to be or do any thing. The verb *pono*, in some cases, may express *duty*, but it is weak in comparison with verbs of that kind in European languages.

The reader may naturally ask how these ideas are expressed in Hawaiian, for some of them, if not all, seem to be essential to the communication of ideas.

It may be replied, they are expressed in various ways; some of which are as follows.

1st. By *he* with an Adjective or Noun, with some kind of a Pronoun following; as,

Ua olelo kekahi, *he kipi ia*, some say, *that is* rebellion.

He hoowahawaha ia i na 'lii, *it is* contemning the chiefs.

He kaikamahine kula *keia*, *this is* a school girl.

He noho malie *kona* ano, *his* character *was* that of quietness.

O *keia* hana, *he* hana pono ole *ia*, this practice *is* an evil practice.

He poe anaana *lakou* nei, *these were* a company of sorcerers.

NOTE.—*He* by itself sometimes contains the affirmation ; as,

He pono ole, *it is* unrighteous.

He oolea loa ke kanawai e kau nei.

The present law *is* very grievous.

2nd. By *ua* and an Adjective ; as

Ua makaukau *anci* oe no ka hele? *are you ready* for going?

Ua *kokoke* ka manawa ahaolelo.

The time of the Legislature *is* near.

Ua *pomaikai* *anci* ke aupuni i ka hana pela?

Is the kingdom *benefitted* by doing so?

Ua mau na wahine i ka hana pela.
 The women *are always* at that work.
Ua umikumamalima tausani a keu.
 There *were fifteen* thousand and upwards.

3d. *Ia* (especially with the *o* emphatic *oia*) *eia*, *keia*, etc., besides their office as pronouns, seem also to have the power of affirmation; as,

He la ahaaina anei *ia*? aole, he la pule *ia*.
 Is that a feast day? no, *it is* a day of prayer.
Oia kona nalo ana, *that was* her passing away.
 Aole nae *ia* he mea e hilahila ai.
That is not a thing to be ashamed of.
Oia ka poe i hele mai, *those were* the persons who came.
Eia kekahi mea mau ma *ia* hana.
Here is a thing of constant occurrence in that business.

4th. The Particles *no* and *hoi* (frequently they stand together) give intensity to the expression and seem some times to supply the place of an affirmative word; as,

O oe *no* ka mea mama e hele.
 Thou *indeed art* the thing swift to go.
 Elua *no* mau wahi heenalu.
 There *are indeed* two places for swimming in the surf.
 O na moena ko makou waiwai *hoi* e kuai ai i ka lolo.
 Mats *are also* our property to buy cloth with.

5th. The Verbs *to have*, *to own* or *possess* are expressed mostly by the Aui iki and Aui pili cases of the pronouns; as,

He makuawahine haipule *kona*, *he had* a pious mother.
 Aole ana palapala i humuhumuia, *she had* no bound book.
 He wahi apana aina *kona*, *he owns* [has] a piece of land.

NOTE.—The examples of this kind are so numerous in other parts of the grammar that more here are not necessary.

6th. The ideas of duty, obligation or to be under obligation to do a thing are expressed mostly by pronouns in the Aui paewa; but the Aui iki and Aui alo are sometimes so used; as,

Na'u no ia e kiai i ka hale, *it was my duty* to watch the house.
Nana e kii i ka iliahi, *it belonged to him* to go for sandal wood.
Na lakou e kaapuni i ka aina, *they had* to go round the land.

NOTE.—The four cases Aui iki, Aui pili, Aui paewa, and Aui alo are often exchanged for each other, that is take each other's places, but as a general rule they have their own spheres.

7th. In many sentences it is difficult to tell on which word the affirmation lies ; as,

Eia ka mea kupaianaha, here [is] a wonderful thing.

Aole anei he kanawai ? [is] there no law ?

Auhea o i kou ka poe naauao ? where [are] you ye wise men ?

Pela ka mea inaopopo ia'u, thus the thing [was] clear to me.

O kona mau makahiki he 22. her years [were] 22.

Nui lā kuu hauoli i kuu heluhelu ana i ka palapala.

Great [was] my joy on my reading the document.

Nui ka pilikia o keia hana, great [is] the difficulty of this work.

§ 171. Again, there are no verbs used expressly as *auxiliary* or helping verbs ; unless, perhaps, the words *hiki* and *pono*, themselves regular verbs, may, in certain cases, be considered such. *Hiki* signifies, to arrive at, to come to ; hence, to be able, can, may, and in such cases, stands before and governs an infinitive ; as, *hiki no i keia keiki ke heluhelu*, *lit. it has come to this child to read*, i. e. the child *is able to read*. *Pono* is used in a similar way. It signifies, to be good, right, just, proper, fit, ought, must, etc.; as *pono ia lakou ke hana i mea ola*, *it is right for them to work as a means of living* ; that is, it is proper, it is a duty, etc.

§ 172. There is no variation of the verb itself to express number or person. These are shown by the form of the nouns or pronouns ; hence, the nouns and especially the pronouns are much more generally expressed than in languages where number and person are expressed in the forms of the verbs.

OF THE ACCIDENTS OF THE VERB.

§ 173. The accidents of a Hawaiian verb are four, viz. *Person*, *Number*, *Mood* and *Tense*.

§ 174. *Person* relates to the agents of an action or event. When one speaks of *himself* or in his own name, it is the *first person*. When one speaks *to another*, it is the *second person*. When one speaks *of another*, it is the *third person*.

§ 175. *Number* relates to the persons engaged whether *one* or *more*. In Hawaiian, the number spoken of is either *one*, hence called the *Singular Number* ; or *two* acting to-

gether, hence called the *Dual Number*, or any number *more than two*, hence called the *Plural Number*.

§ 176. The three numbers of Verbs are expressed not by any form of the verb itself, but by the noun or pronouns.

EXAMPLE.

SINGULAR.		VERB	
Au, wau,	I, 1 per.	hele au,	I went.
Oe,	thou, 2 per.	hele oe,	thou wentest.
Ia,	he, 3 per.	hele ia,	he went.
DUAL.		DUAL.	
Maua,	we, 1 per.	hele maua,	he and I went, we two.
Kaua,	we, 1 per.	hele kaua,	thou & I went, we two.
Olua,	you, 2 per.	hele olua,	you two went.
Laua,	they, 3 per.	hele laua,	they two went.
PLURAL.		PLURAL.	
Makou,	we, 1 per.	hele makou,	we [I and my party] went.
Kakou,	we, 1 per.	hele kakou,	we [I & the persons addressed went]
Oukou,	you, 2 per.	hele oukou,	ye, you went.
Lakou,	they, 3 per.	hele lakou,	they went.

The Persons may be shown by themselves; thus,

FIRST.	SECOND.		THIRD.	
Au, wau,	I, oe,	thou	ia,	he, she, it.
Maua, we two,	olua,	you two	laua,	they two.
Kaua, we two,	oukou,	you	lakou,	they.
Makou,	we,			
Kakou,	we,			

REMARKS.

§ 177. 1st. The Person and Numbers of verbs as exhibited above are in general easily known as the pronoun is generally expressed.

2nd. The anomaly of two *first persons* in the Dual and Plural numbers may occasion some difficulty at first to strangers; but they add much to the explicitness of the language, and the difficulty of distinguishing them will soon be overcome. A Hawaiian never uses a dual number for a plural or vice versa. If a speaker is in doubt as to the number of absent persons or things, whether two or more; he may, in order to be sure, use the plural; but more generally would use a periphrasis, such as, *ia mau mea, kela mau mea, ua poe la*, etc.

§ 178. Respecting the double first persons dual and plural, it may be further remarked, that

Hele maua, signifies *we two went*, i. e., I and another person attached to, or connected with me; but excluding the person or persons addressed.

Hele kaua, signifies *we two went*, i. e., I and the person addressed.

Hele makou, signifies *we went*, [i. e., any number over two] I and my party or those connected with me, but excluding the persons addressed.

Hele kakou, signifies *we went*, [i. e., any number over two] I and the party addressed.

OF MOOD.

§ 179. Mood, in grammar, is the manner in which a thing is spoken of. We may affirm something positively, or we may ask a question. We may command, ask, or entreat. We may speak in doubt or uncertainty of a thing; and we may speak in general terms without reference to person or number. The Hawaiian has all these methods of speaking.

§ 180. There are four Moods of verbs in the Hawaiian; viz. 1st, The *Indicative* which affirms something positively of its subject; or it is used in asking questions; as,

Alakai ae la i ka malihini, he *guided* the stranger.

Ua puki anei oia i ka pu? *did he blow* the shell?

2nd. The *Imperative*, commands, entreats or begs; as,

E hoi oe, i ka hale, mai puka mai iwaho.

Return to the house, do not come out.

3rd. The *Subjunctive* speaks of something under a doubt or condition; as,

Ina e lohe pono oe, alaila malama.

If you hear correctly, then obey.

4th. The *Infinitive* speaks of something done without reference to person or number; as,

Aole e pono ke hoomolowa, it is not right to be idle.

NOTE.—Examples of Moods will be inserted more fully hereafter.

OF TENSE.

§ 181. Tense, in grammar, relates to the *time* in which a thing is done or said to be done. The great natural divisions are *Past*, *Present* and *Future* Tenses. But tense as used in the Hawaiian language is more confused than

any other part of the verb. The above mentioned grand divisions of past, present and future are somewhat distinctly marked; but in practice they run into each other. The past tenses are all *Aorists* or *Indefinite* tenses, and one is used for another according to the structure of the sentence.

§ 182. The *root* or the simplest form of the verb is a preterite tense. In this respect, the Hawaiian resembles some of the ancient Asiatic languages. The simple forms of verbs too are generally by-syllabic, though there are many exceptions; as,

1st. Monosyllabic; *pa* to strike, *i* to say, *ko* to fulfill, *ku* to stand, *a* to burn, *ha* to breathe, *na* to be quiet, *lu* to scatter, etc.

2nd. Polysyllabic; *aloha* to love, *apono* to approve, *ulono* to howl, etc. Most of these by analyzing can be reduced to two syllables.

3d. But the greater part of the verbs are bi-syllabic in their roots; as, *haha* to feel, *koho*, to choose, *lana* to float, *mele* to sing, *noho* to sit, *pale* to ward off, *wahi* to break, etc.

OF PRETERITE TENSES.

§ 183. The Preterite or past tenses have *five* different forms in the Indicative mood. It is difficult to divide them into *perfect*, *imperfect* and *pluperfect* etc. tenses, except that the fifth, answers tolerably well for a *pluperfect*. It is better, therefore, to distinguish them as the *first*, *second*, *third*, *fourth* and *fifth* forms of the Preterite tense.

The *root* or simple form of a Hawaiian verb is one without any prefix. It is an indefinite preterite tense, mostly used in narrative.

§184. Indicative Mood, Preterite Tense, First Form.

Singular,	{	1st person, holo au,	I ran.
		2nd person, holo oe,	thou ranest.
		3rd person, holo ia,	he ran.
Dual,	{	1st person, holo maua,	we two ran, [he and I ran.]
		1st person, holo kaua,	we two ran, [thou & I ran.]
		2nd person, holo olua,	you two ran.
		3rd person, holo laua,	they two ran.
Plural,	{	1st person, holo makou,	we ran, [I and they ran.]
		1st person, holo kakou,	we ran, [I and you ran.]
		2nd person, holo oukou,	ye or you ran.
		3rd person, holo lakou,	they ran.

This tense is generally found in the beginning of a sentence ; as, 1st,

Holo mai la lakou i Hoonaunau, they *sailed* to Hoonaunau.

Hoi aku la o Kiwalao, Kiwalao returned.

Noho no oia ma Oahu, he *lived* at Oahu.

I mai la lakou, ua *elemakule* oe.

They said you have become an old man.

2nd. It is used very generally after the Adverb *Alaila*, then ; as,

Alaila, kuka iho la lakou, then they took council.

Alaila, lilo ke aupuni ia ia, then, the kingdom *became* his.

Alaila, pau ke kaua, then the war *ceased*.

Alaila, holo ia olelo ana, then, the decree *passed*.

NOTE.—After *alaila*, *ua* is sometimes inserted before the verb.

3rd. It is used more rarely after the Adverb *Nolaila*, therefore ; as,

Nolaila, pae ae la lakou i Hoonaunau.

Therefore, they *went ashore* at Hoonaunau.

Nolaila, hee aku la o Kalaniopuu, therefore Kalaniopuu *fled*.

NOTE.—After *nolaila*, *ua* is sometimes used ; as,

Nolaila, ua akaka ka waiwai o ka helu.

Wherefore, the value of arithmetic *is clear*.

4th. It is used in the middle of a sentence after an explanatory clause ; as,

No ka make ana, *ku ae la* kona hoahanau.

On account of his death, his brother *rose up*.

Ia wa, *loaa* ia Kamehameha na koa.

At that time, Kamehameha *obtained* soldiers.

A ma ia hope iho, *wi iho la* o Kona.

Afterwards, *there was a famine* at Kona.

PRETERITE TENSE, Second form, *a*.

§ 185. In this form, the verb is preceeded by *a*. It is used mostly in narrative tenses where the *a* sometimes merely signifies *and*, and is used as a connective ; but more generally it signifies, *and when*, *when*, *and then*, etc. It implies that some action or event has preceeded.

Sing.	{	1st per.	a hana au,	and when I made.
		2d per.	a hana oe,	and when thou madest.
		3d per.	a hana ia,	and when he made.
Dual	{	1st per.	a hana maua,	and when we made. [he and I.]
		1st per.	a hana kaua,	and when we made [thou and I.]
		2d per.	a hana olua,	and when you made [you two.]
		3d per.	a hana laua,	and when they made [they two.]
Plur.	{	1st per.	a hana makou,	and when we made, [they and I.]
		1st per.	a hana kakou,	and when we made, [you and I.]
		2d per.	a hana oukou,	and when you made.
		3d per.	a hana lakou,	and when they made.

EXAMPLES.

A hala na la he umi paha, alaila, kulou ke alii a olelo aku.

And when ten days perhaps were passed, then the king stood up and spake.

A lohe kekahi alii, and when a certain chief heard.

E kali mai a hiki aku ke keiki, wait until the young man arrives.

Holo loa no ia a pae i Kailua.

He sailed fast till he he arrived at Kailua.

PRETERITE TENSE, Third form, *i*.

§ 126. This form is distinguished by having *i* prefixed to the simple form of the verb. It apparently makes little difference as to the time, but it is found in sentences differently constructed from the preceding; thus,

Sing.	{	1st person,	i noho au,	I lived.
		2nd person,	i noho oe,	thou livedest.
		3d person,	i noho ia,	he lived.
Dual.	{	1st person,	i noho maua,	we two lived, [he and I.]
		1st person,	i noho kaua,	we two lived. [thou and I.]
		2nd person,	i noho olua,	you two lived.
		3d person,	i noho laua,	they two lived.
Plural.	{	1st person,	i noho makou,	we lived, [they and I.]
		1st person,	i noho kakou,	we lived, [ye and I.]
		2nd person,	i noho oukou,	ye lived.
		3d person,	i noho lakou,	they lived.

This tense is used as follows, 1st. When it begins a sentence and synonymous with *ua*; as,

I hele mai nei au e hai aku ia oe.

I have come here to inform you.

2nd. It is used *very frequently* after the negative *Aole*.

Aole no hoi i loheia, it was not even heard of.

Aole oia *i ae mai*, he *did* not consent.

Aole *i pau* ka aie, the debt *was* not paid.

3rd. It is used after a noun of place.

Malaila kahi *i noho ai*, ko Hawaii.

In such a place *dwelt* the Hawaiians.

4th. After the pronouns *ana* or *nana*.

He alii nana *i hoolilo i* ka aina.

The chief by whom the land *was transferred*.

Na elele ana *i hoouna mai ai*, the messengers whom *he sent*.

5th. After the adverbs *pela* or *pela pahu*.

Pela paha *i lilo ai* ka aina *i na* 'lii.

So perhaps the land *became* the chiefs'.

6th. After a portion of a sentence or explanatory clause.

He nui na mea e ae *i hanaia*.

A great many other things *were done*.

Ma keia mea paha *i lilo ai* ka aina.

By this means perhaps the land *was lost*.

Nui ke ano o na haole *i hiki mai*.

Various the characters of the foreigners who *came here*.

Eia na mea *i emi ai*, here is the cause why they *decreased*.

I ka wa *i noho ai* Kamehameha, at the time Kamehameha *lived*.

PRETERITE TENSE, Fourth form, *ua*.

§ 187. The fourth form of the Preterite tense is known by the prefix *ua*. As a sign of the preterite, it is, perhaps, more often used as a perfect tense than any other. But it will be seen that it works itself into almost every tense and Mood. Strictly speaking, the *ua* is a particle of affirmation, and may be prefixed to verbs, adjectives, nouns, &c.; and tends to apply or fix or affirm some quality or circumstance of the word to which it is prefixed, to its subject. It is so often used with verbs that it may properly constitute one of its tenses.

Sing.	{	1st per. <i>ua huna au</i> ,	I have concealed.
		2d per. <i>ua huna oe</i> ,	thou hast concealed.
		3d per. <i>ua huna ia</i> ,	he has concealed.
Dual.	{	1st per. <i>ua huna maua</i> ,	we two have concealed, [he and I.]
		1st per. <i>ua huna kaua</i> ,	we two have concealed [thou & I.]
		2d per. <i>ua huna olua</i> ,	you two have concealed.
		3d per. <i>ua huna laua</i> ,	they two have concealed.

- } 1st per. ua huna makou, we have concealed, [they and I.]
 } 1st per. ua huna kakou, we have concealed, [ye and I.]
 } 2d per. ua huna oukou, you have concealed.
 } 3d per. na huna lakou, they have concealed.

This tense is used mostly as follows; 1st. at the beginning of a sentence or paragraph when the verb is formed from an Adjective; as,

Ua like me kana i i mai ai, it *was like* to what he said.

Ua nele makou i ka hale ole, we *are destitute*, having no house.

Ua nui loa ka poe i haule.

They are very many who have fallen.

Ua ona i ka rama, *hele* hikaka.

He was drunk with rum, he went staggering.

2nd. At the beginning of a paragraph, for the *imperfect* or *perfect* tense; as,

Ua hele mai na kanaka he nui loa.

There came a great many men.

Ua hina iho nei ka hale o makou.

The house of us has just fallen.

Ua ike au i kou ano, I *knew* your character.

Ua lohe wale au i kona make.

I have merely heard of his death.

3d. It is used in the middle of a sentence; thus,

No ka mea, *ua kokua* mai oia ia'u, because, he *assisted* me.

No ko'u aloha, *ua hele* mai nei au.

Out of compassion, *I have come* here.

Ike mai la, *ua pau* ka hale i ke ahi.

He saw, the house *was consumed* by fire.

Kii aku au ia oe, a, *ua hele* mai.

I sent for you, and, *you have come*.

4th. *Ua* is often synonymous with *i*.

Ua hele mai nei au e hai aku ia oe.

I have come here to speak to you.

I hele mai nei au e hai aku ia oe, I came here to speak to you.

5th. It is often used with the sense of the present; as,

Ua ae au e kokua ia oe, *I consent* to assist you.

Ua kapa ua poe naupo nei ia make, he *leaden*.

The ignorant here, *call* this death, pleasure.

PRETERITE TENSE, Fifth form, *ua — e*.

§ 188. The Fifth form of a Preterite tense is known by *ua* prefixed and *e* suffixed to the verb; as *ua ike e au*, *I have seen before*, i. e., *I had seen*. The idea is that some

previous action or event is referred to. This resembles in meaning a *pluperfect* tense.

Sing.	{	1st per.	ua ike e au,	I had known, lit. I have known	
		2d per.	ua ike e oe,	thou hast known.	[before.]
		3d per.	ua ike e ia,	he had known.	
Dual	{	1st per.	ua ike e maua,	we two had known,	[he and I.]
		1st per.	ua ike e kaua,	we two had known,	[you and I.]
		2d per.	ua ike e olua,	you two had known.	
Plur.	{	3d per.	ua ike e lava,	they two had known.	
		1st per.	ua ike e makou,	we had known,	[they and I.]
		1st per.	ua ike e kakou,	we had known,	[you and I.]
		2d per.	ua ike e oukou,	ye had known.	
		3d per.	ua ike e lakou,	they had known.	

EXAMPLES.

Ua lilo e ke aupuni ia ia.

The kingdom *had been transferred* to him.

Ua hoakaka e mamua i kona ano.

He *had explained* before his character.

Ua noonoo e no wau, I had thought.

NOTE.—There is another form like this, where the *e* however has a different meaning. It signifies *against, opposed to, &c.*; as,

Ua ku e na kanaka ia Lono, the people were opposed to Lono.

The *e* is sometimes suffixed to other forms or tenses.

PRESENT TENSE, Indicative Mood.

§ 139. The Present tense has two forms, both compound ones. The 1st is made by prefixing *ke* and suffixing *nei*; as, *ke lawe nei au*, I take, or carry. This form supposes that the action is present, for *nei* implies both present *time* and present *place*.

The 2nd form is made by prefixing *e* the sign of the future, and suffixing *ana* the participial termination; as, *e lawe ana au*, I am taking. This is sometimes used for a preterite tense and sometimes for a future; as,

E ana ana au ma keia hope aku, I shall be cold hereafter.

Sometimes the *ana* is changed into *nei*; as,

Malaila makou e kula nei, there we are having school.

Literally, there *we school*.

He pono anei ka olua e malama nei?

Is that good which you two *are now* observing?

Sometimes *la* is used instead of *nei*; as, *ke lawe la ia*, he carries or is carrying; but that form implies that the

action, though now doing is doing at another place ; for *la* as a particle of place is the opposite of *nei* ; as,

Ke halihi la lakou i na puu pohaku la ma kahi e.

They are now carrying that heap of stones to another place.

EXAMPLE, 1ST Form, Present Tense.

Sing.	{	1st per.	ke noi nei au,	I beg.
		2nd per.	ke noi nei oe,	thou begest.
		3d per.	ke noi nei ia,	he begs.
Dual.	{	1st per.	ke noi nei maua,	we two beg (he and I.)
		1st per.	ke noi nei kaa,	we two beg, (you and I.)
		2d per.	ke noi nei olua,	you two beg.
Plural.	{	3d per.	ke noi nei laa,	they two beg.
		1st per.	ke noi nei makou,	we beg, (they and I.)
		1st per.	ke noi nei kakou,	we beg, (you and I.)
	{	2d per.	ke noi nei oukou,	ye beg.
		3d per.	ke noi nei lakou,	they beg.

Ke pule aku nei makou, we pray.

Ke noi aku nei makou ia ia, we beseech him.

Ke hai aku nei ia ia'u, he says to me.

Ke moe lalani nei na inoa, the names lie in rows.

Ke hoole nei lakou, they deny.

EXAMPLE, 2nd Form, Present Tense.

Sing.	{	1st person, e lawe ana au,	I carry. I am carrying.
		2d person, e lawe ana oe,	thou carriest, thou art carrying.
		3d person, e lawe ana ia,	he carries, he is carrying.
Dual	{	1st person, e lawe ana maua,	we two carry, &c., (he & I.)
		1st person, e lawe ana kaa,	we two carry, (you and I.)
		2d person, e lawe ana olua,	you two carry.
Plur.	{	3d person, e lawe ana laa,	they two carry.
		1st person, e lawe ana makou,	we carry (they and I.)
		1st person, e lawe ana kakou,	we carry (you and I.)
	{	2d person, e lawe ana oukou,	ye carry.
		3d person, e lawe ana lakou,	they carry.

A komo ia i ka hale e noho ana o Pipi.

He entered the house where Pipi lives.

FUTURE TENSE.

§ 190. The future Tense has two forms : or they may be called the First and Second Future Tenses.

1st. The First Future is known by *e* prefixed to the root of the verb ; as *e lawe au*, I shall or will take.

Sing.	{	1st per.	e lohe au,	I shall or will hear.
		2d per.	e lohe oe,	thou shalt or wilt hear.
		3d per.	e lohe ia,	he shall or will hear.
Dual.	{	1st per.	e lohe mana,	we two shall hear, &c.
		1st per.	e lohe kava,	we two shall hear, &c.
		2d per.	e lohe olua,	you two shall hear.
Plur.	{	3d per.	e lohe lava,	they two shall hear.
		1st per.	e lohe makou,	we shall hear, &c.
		1st per.	e lohe kakou,	we shall hear, &c.
	{	2d per.	e lohe oukou,	you shall hear.
		3d per.	e lohe lakou,	they shall hear.

EXAMPLES.

Aole e *kana* aku i ko kakou akua.

We *will* not *fight* against our god.

O ka mea e *hana* i ka hewa, who ever shall *do* wrong. *

Aole anei oe e *haalele* ia aoao? *will* you not *forsake* that way?

E *haalele* no au, I *will* *forsake* it.

Aole au e *hana* hou ma ia hana, I *will* not *do* this work again.

Aole makou e *hana* i kau hana, we *will* not *do* your work.

2nd.

SECOND FUTURE TENSE.

The Second Future tense has the same form with the First with an additional *e* suffixed; as, *e lohe e au*, lit. I *shall hear before*, or I shall have heard. This Form is not so often used as some others, as the idea of a Second Future is often made by the use of particles, adverbs of time, &c.; as,

E *ikea auanei* ia muma, that *will have been showed first*.

Sin.	{	1st per.	e lohe e au,	I shall have heard.
		2d per.	e lohe e oe,	they will have heard.
		3d per.	e lohe e ia,	he will have heard.
Dual	{	1st per.	e lohe e mana,	we two shall have heard, (he & I.)
		1st per.	e lohe e kava,	we two shall have heard, thou & I.
		2d per.	e lohe e olua,	you two will have heard.
Plur.	{	3d per.	e lohe e lava,	they two will have heard.
		1st per.	e lohe e makou,	we shall have heard, (they & I.)
		1st per.	e lohe e kakou,	we shall have heard, (you & I.)
	{	2d per.	e lohe e oukou,	ye shall have heard.
		3d per.	e lohe e lakou,	they shall have heard.

He pono i ka lunakanawai e *olelo* e aku i na makua.

It would have been proper for the judge *to have first spoken* to the parents.

IMPERATIVE MOOD.

§ 191. The Imperative Mood in Hawaiian has the general meaning that it has in other languages; it commands, forbids, entreats, &c. The First Form is the same as the First Future, viz: *e* prefixed to the verb, and can only be distinguished from it by the scope of the passage. Of course it wants the first person in the Singular and one of the first persons in the Dual and Plural.

IMPERATIVE MOOD, First Form.

Sing.	}	2d person, <i>e nana oe,</i>	look thou.
		3d person, <i>e nana ia,</i>	let him look.
Dual.	}	1st person, <i>e nana kaa,</i>	let us two look.
		2d person, <i>e nana olua,</i>	look you two.
		3d person, <i>e nana laua,</i>	let them two look.
Plural.	}	1st person, <i>e nana kakou,</i>	let us look.
		2d person, <i>e nana oukou,</i>	look ye.
		3d person, <i>e nana lakou,</i>	let them look.

EXAMPLES.

E malama oukou ia oukou iho, take ye heed to yourselves.

E alu oukou a e hana me ka ikaika.

Combine ye and work with strength.

E noonoo i ka mea a oukou i lohe ai.

Think of that of which you have heard.

E hoi oe i kou wahi a hiamoe.

Go back to your place and go to sleep.

E kii i ka laau no ka mai.

Fetch the medicine for the sick person.

E ala oe, mai kou hiamoe ana.

Wake up, from your slumbering.

§ 192. There is another form of the Imperative Mood used in the sense of forbidding. It is formed by prefixing the particle *mai* do not, to the verb; thus,

Sing.	}	2d per. <i>mai huli oe,</i>	do not thou turn, turn thou not
		3d per. <i>mai huli ia,</i>	let him not turn.
Dual.	}	1st per. <i>mai huli kaa,</i>	let us two not turn.
		2d per. <i>mai huli olua,</i>	turn not you two.
		3d per. <i>mai huli laua,</i>	let them two not turn.
Plural.	}	1st per. <i>mai huli kakou,</i>	let us not turn.
		2d per. <i>mai huli oukou,</i>	turn ye not.
		3d per. <i>mai huli lakou,</i>	let them not turn.

EXAMPLES.

Mai hana hou pela, do not so again.

Mai nana i ke kapa o ka wahine.
Look not upon the dress of a female.
Mai holo kiki e like me na holoholona.
Do not run pell mell like the animals.
Mai walaau, mai wawa, be not noisy, be not boisterous.
Mai hooke oe i ka makou hana, do not hinder our work.
Mai olelo oe i ka olelo a ke Akua.
Do not speak respecting the word of God.
Mai haawi oe i ke keiki, do not give up the child.

REMARKS.

1st. The above particle *mai* must be distinguished from another particle *mai* which signifies *near, near to, almost* : as,

Mai haule ia, he was near falling.
Mai ike ole oe ia'u, you was near never seeing me.
Mai make au, I was near dying.
Mai pau loa i ka make, almost all were destroyed.

2nd. In vehement, passionate speaking, the *e* of the Imperative mood is not heard ; *malama ia oukou iho*, take heed to yourselves, instead of *e malama*.

3rd. Foreigners are inclined to use *aole* for a negative or forbidding imperative ; as, *aole hana pela*, do not so, and this is intelligible to Hawaiians ; but where the prohibition is direct and positive they always use *mai*.

4th. The particle *ua* is used before *oki* the imperative to cut off, cease doing a thing, stop ; as,

Ua oki oe i ka olelo, stop your talk.
Ua oki oe, mai hoopilikia hou mai oe ia'u i keia la.
Stop, do not interrupt me again to-day.

5th. Another imperative is used frequently, especially in familiar conversation, when something is requested to be brought forward. It is formed by prefixing *i* to the name of the thing called for ; thus,

I pahi, bring me a knife.
I wai, get me some water.
I noho no ia nei, get a seat for this person, &c.

O is used as an imperative ; as, *o hele oe*, go thou.

SUBJUNCTIVE MOOD.

§ 193. The Subjunctive Mood is used where doubt, uncertainty, or condition is expressed. There are but few words used however, to express such a state. *Ina*, or its

contraction *i*, *ina paha*, *mulama paha* are the principal.

2nd. The Subjunctive preterite is formed by prefixing *ina*, if, to one of the preterites of the indicative. The contracted form is simply *i* prefixed instead of *ina*, and is like in form to the corresponding tense in the indicative mood, but is known by the construction of the sentence. It is frequently equivalent in meaning to the English Potential or the French Subjonctif.

3rd. The Future Subjunctive is formed by prefixing *ina* to the future indicative. Another future subjunctive is formed by prefixing *o* lest; as, *o lawe*, lest he take. It is mostly used, however, at the close of a proposition or sentence.

NOTE.—It is also sometimes used for a present tense.

SUBJUNCTIVE MOOD.

§ 194. First Form Preterite Tense, *ina* before the verb.

Sing.	{	1st per.	<i>ina lawe au</i> ,	if I carried.
		2d per.	<i>ina lawe oe</i> ,	if thou carried.
		3d per.	<i>ina lawe ia</i> ,	if he carried.
Dual.	{	1st per.	<i>ina lawe maua</i> ,	if we two carried, [he and I.]
		1st per.	<i>ina lawe kaua</i> ,	if we two carried, [you and I.]
		2d per.	<i>ina lawe olua</i> ,	if you two carried.
		3d per.	<i>ina lawe laua</i> ,	if they two carried.
Plur.	{	1st per.	<i>ina lawe mak ou</i> ,	if we carried, [they and I.]
		1st per.	<i>ina lawe kakou</i> ,	if we carried, [you and I.]
		2d per.	<i>ina lawe oukou</i> ,	if ye carried.
		3d per.	<i>ina lawe lakou</i> ,	if they carried.

Ina hoopa iki na 'iia ia mea.

If the chiefs should merely touch the thing.

Ina aaku ke kanaka i ko ke alii kapa.

If a man puts on the chief's garment.

Ina hele kekahi ma ka malu.

If any one went into the shade.

Ina walaau kekahi i ka aha.

If a person made a noise in the assembly.

§ 195. Second Form, Preterite Tense, *ina i* before the verb.

Sing.	{	1st per.	<i>ina i lawe au</i> ,	if I should carry.
		2nd per.	<i>ina i lawe oe</i> ,	if thou shouldst carry.
		3d per.	<i>ina i lawe ia</i> ,	if he should carry.

Dual.	{	1st per.	ina i lawe maua,	if we two should carry.
		1st per.	ina i lawe kaua,	if we two should carry.
		2d per.	ina i lawe olua,	if you two should carry.
		3d per.	ina i lawe laua,	if they two should carry.
Plural.	{	1st per.	ina i lawe makou,	if we should carry.
		1st per.	ina i lawe kakou,	if we should carry.
		2d per.	ina i lawe oukou,	if you should carry.
		3d per.	ina i lawe lakou,	if they should carry.

EXAMPLES.

Ina i mau keia pilikia, make makou.

If this difficulty should continue, we shall die.

Ina i manao kekahi, ua hanau o ———.

If any one thinks, [should think] that ——— was born.

Ina i heluia na kanaka, if the people were numbered.

Ina i lawehala kekahi kanaka.

If any person were guilty of an offense.

§ 196. Third Form, Preterite Tense *i* before the verb.

Sing.	{	1st person,	i hana au,	if I would [should] work.
		2nd person,	i hana oe,	if thou wouldest work.
		3d person,	i hana ia,	if he would work.
Dual.	{	1st person,	i hana maua,	if we two would work.
		1st person,	i hana kaua,	if we two would work.
		2nd person,	i hana olua,	if you two would work.
Plural.		3d person,	i hana laua,	if they two would work.
	{	1st person,	i hana makou,	if we would work.
		1st person,	i hana kakou,	if we would work.
		2nd person,	i hana oukou,	if ye would work.
		3d person,	i hana lakou,	if they would work.

EXAMPLES.

Aka, i hana ia, he mea waiwai no.

But, if he would work he would have property.

Aka, i kaumaha oukou, e ninau mai ia'u.

But, if you are grieved, ask me.

Aka, i kaumaha ole, ua oki ka ninau.

But, if not grieved, cease to ask.

A i kii hou mai ou kahu ia oe.

And if your guardian come again.

A i kii ole mai, kaua no, and if he do not return, it is war.

I komo kekahi i ko ke alii moema.

If any one entered upon the King's mat.

§ 197. Fourth Form of the Preterite is like the last, but has the sense of a Potential, &c., as follows.

I ole ai e ku e, that he may not resist.

E hai ana wau *i lohe* oukou, I am speaking *that you may hear*.

I pilikia ae kona mau wawae, *that his legs may be tangled*.

I hoala hou mai na 'lii ia lakou.

That the chiefs may stir them up again.

E hoikaika i na keiki, *i loa'a i ka pono*.

Encourage the children, *that they may receive good*.

Hana oia *i hui* ae na aupuni.

He caused *that* all the kingdoms *should unite*.

Kua lakou i ka laau, *i pau* ka aie.

They cut down the [sandal] wood *that the debt might be paid*.

PRESENT SUBJUNCTIVE.

§ 198. The Present Subjunctive is formed by prefixing *ke* to the verb, and is distinguished from the present indicative by dropping *nei* or *lu*. The same form is also used as a future of the same mood.

When this form is used as a future, it implies dependence upon something having previously taken place, like the English word, *provided*; mostly found at the close of a sentence.

Sing.	{	ke hai au,	if I speak,	if I shall speak.
		ke hai oe,	if thou speak,	if thou shalt speak.
		ke hai ia,	if he speak,	if he shall speak.
Dual.	{	ke hai maua,	if we two speak,	if we two shall speak.
		ke hai kaua	if we two speak,	if we two shall speak.
		ke hai olua,	if you two speak,	if you two shall speak.
		ke hai laua,	if they two speak,	if they two shall speak.
Plural.	{	ke hai makou,	if we speak,	if we shall speak.
		ke hai kakou,	if we speak,	if we shall speak.
		ke hai oukou,	if ye speak,	if ye shall speak.
		ke hai lakou,	if they speak,	if they shall speak.

EXAMPLES.

Pela na mea ai, *ke hanaia* i akua.

So with vegetables, *if* [provided] *they be made* into gods.

E maluhia lakou *ke hiki* mai.

They shall be made comfortable *if* [provided] *they come*.

O ka neoneo koe, *ke pau* ole ua mai la.

Desolation remained, *if* the sickness *ceased* not.

FUTURE SUBJUNCTIVE.

§ 199 The First Form is *e* suffixed to *ina*.

Sing.	{	1st person, ina e ku au,	if I shall stand.
		2d person, ina e ku oe,	if thou shalt stand.
		3d person, ina e ku ia,	if he shall stand.

Dual	{	1st person, ina e ku maua,	if we two shall stand.
		1st person, ina e ku kaua,	if we two shall stand.
		2d person, ina e ku olua,	if you two shall stand.
		3d person, ina e ku laua,	if they two shall stand.
Plur.	{	1st person, ina e ku makou,	if we shall stand.
		1st person, ina e ku kakou,	if we shall stand.
		2d person, ina e ku oukou,	if ye shall stand.
		3d person, ina e ku lakou,	if they shall stand.

EXAMPLES.

Ina e waiho oe i keia mau mea, if you shall leave these things.

Ina e kuai paha me kekahi haole.

If you shall trade perhaps with a foreigner.

Ina e loa ia'u kekahi moku, if I shall obtain a vessel.

Ina e pii ke aka o ke kanaka.

If the shadow of a man shall come upon.

§ 200. The Second Form of the Future is *o* lest, prefixed to the verb.

Sing.	{	1st per. o poho wau,	lest I lose.
		2d per. o poho oe,	lest thou lose.
		3d per. o poho ia,	lest he lose.
Dual.	{	1st per. o poho maua,	lest we two lose.
		1st per. o poho kaua,	lest we two lose.
		2d per. o poho olua,	lest you two lose.
		3d per. o poho laua,	lest they two lose.
Plur.	{	1st per. o poho makou,	lest we lose.
		1st per. o poho kakou,	lest we lose.
		2d per. o poho oukou,	lest ye lose.
		3d per. o poho lakou,	lest they lose.

EXAMPLES.

Mai hele oe i ka lua Pele, o make oe.

Go not to the Volcanoe, lest you die.

Aole au e olelo aku ia oe o poho kuu ikaika.

I will not speak to you, lest my effort should be lost.

Aole laua i ai pu o pepehiia.

They two did not eat together lest they should die.

A makau hoi o hiki ole ia ia, he feared lest he should not be able.

Makau kekahi o ino ke kino.

Some feared lest their persons should suffer.

§ 201. The signs marking the different tenses of the Subjunctive Mood are used even where there is no verb, or where the verb *to be* would be used, or where a quality is affirmed; as,

Ina he kanaka makua, ua noho ma ka moku.

If [he had been] a grown man, he would have staid on the ship.

Ina *pela mamua aku nei*, *ina* aole i make na kula.

If [it had been] *so before*, then the schools had not stopped.

Ina *he ikaika like oukou*, pono.

If [you are] *alike strong*, it is well.

Ina *he palupalu like oukou*, pono.

If [you are] *alike weak*, it is well.

Ina *he ulu ke kii o kekahi*.

If the bread fruit tree [be] the idol of any one.

§ 202. The word *ina* of the Subjunctive Mood is often repeated in the next clause of the sentence, and then the last one is similar in meaning to the English corresponding conjunction, *if* — *then*, *as* — *so*, &c.

Ina *i hele* mai nei oia, *ina* ua ike.

If he *had come* here, *then* [if] he would have seen.

Ina *i hele* ia i ke kula, *ina* ua naauao iho.

If he *had gone* to school, *then* [if] he would have been intelligent.

INFINITIVE MOOD.

§ 203. Many of the forms of the Infinitive Mood are like the Imperative and can be distinguished only by the sense of the passage. The same form belongs to all the Tenses, that is, there are no different forms for the perfect or future infinitive.

The Infinitive Mood is used for affirming or asserting something in a general way without reference to number or person ; as,

Aole ona manao *e hele*, he had no thought *to go*.

The Infinitive is formed by prefixing *e* to the root. — After the verb *hiki*, always, and after the verb *pono*, frequently the *e* becomes *ke*.

EXAMPLES.

Makemake au *e inike* ia oc, I desire *to pinch* you.

Lana ka manao o kekahi *e kanu* laau.

Some people hope *to plant* trees.

Kekahi mau pono *e noonoo* ai, some good things *to think* of.

I makaukau na kanaka *e hai* aku.

That men may be ready *to speak*.

Oia mau hana, na makou no *e hana*.

Those works, they are for us *to do*.

After *hiki* and *pono*.

Aole *e hiki* ia makou *ke hoi* aku, we shall not be able to return.

Hiki no i ka moku *ke holo* ma ka moana.

A vessel is able *to sail* on the ocean.

Aole pono ia makou ke hana pela, it is not *right* for us *to do* so.

He pono ia oe ke kokua mai, it is *right* for you *to assist*.

OF PARTICIPLES.

§ 204. There are two participles; the *Present* and the *Preterite*. This last may have different shades of time according to its use, but always the same form.

2nd. The Present Participle is formed by prefixing *e* to the root and suffixing *ana* equivalent to the English termination *ing*, as *e lawe ana*, carrying. The *e* is often dropped.

3rd. When any word qualifying the verb is used, it comes between the verb and the *ana*, making a compound verb; as,

E kukulu hale ana ia, he is a *build* house *ing*.

E mahiai ana ia, he *is cultivate* food *ing*.

4th. *Ana* as a participial termination is used also with the preterite participle and is similar to the modern English phrase, the house *is being built*, the thing is now *being done*, etc.; as,

Ua mahiia ana ka ai, the food *is being cultivated*.

E hioloia ana ke aupuni, the kingdom *is being overturned*.

EXAMPLES OF THE PRESENT PARTICIPLE.

E anaana ana ia ia kakou, he is *using* sorcery upon us.

No ko lakou *inu ana i ka rama*.

On account of their *drinking* rum.

E hoohewa ana oe i ka'u hana.

Thou *art condemning* my work.

E ku kokoke mai ana, *standing* near, lit. *stand* near *ing*.

O kekahi kanaka *e noho ana* ma Oahu.

A certain man *living* at Oahu.

A ike i na haole *e ai ana i ka ipu*.

When they saw the foreigners *eating* a melon.

I Maui o Kalaniopuu *e kaua ana*.

Kalaniopuu was on Maui *fighting*.

A lohe na 'lii *e noho ana* ma Olualu.

When the chiefs *living* at Olualu heard.

5th. The participial form, that is, a verb followed by *ana* and preceded by an article or prefix pronoun may be considered and treated as a noun. The English has the same idiom; as, *his doing* so was correct; *the burning* of Moscow *was* a great event.

Olelo ao mai ia ia ia e hooki i *ke kaula ana*.
 He entreated him to cease *going to war* [fighting.]
 Oia ke kolu o *kona holo ana* mai.
 That was the third time of *his sailing* here.
 I *ka pau ana* o ua hale kula la i ke ahi.
 On *the burning up* of said school house.

THE PRETERITE PARTICIPLE.

§ 205. The Preterite or Passive participle is the same for all the conjugations. It is formed by prefixing *i* and suffixing *ia*; as, *i laweia*, carried, *i kuaiia*, bought, *i pili-ia*, fitted.

Ma ka aina *i haawiia* nona, on the land *given* to him.
 He nui na mea e ae *i hanaia*, many other things *were done*.
 O ka mea *i haiia aku*, he oiaio ia, the thing *spoken* was true.
 Aole e pau ka ino *i haiia* aku.
 The evil *spoken of* will not be stopped.

NOTE.—The *ia* may be united to the verb as one word or it may be separated from it and one or more words intervene.

Ua oo ke kurina *i kanu* lalani *ia*.
 The corn *planted* in rows is ripe.

THE GERUND.

§ 206. There is a branch of the verb having mostly the form of a noun, but the meaning of a verb. It resembles in construction and meaning the Latin Gerund. It takes the definite article or prefix pronoun. In many cases it is difficult to distinguish it from a noun. Sometimes it is better to translate as a verb.

EXAMPLES.

Ua pono *ka pepehi* i na holoholona.
The killing of savage beasts is right.
 Kaumaha oia i *ka lawe* ukana.
 He was weary in *the bearing* of the burden.
 Hoikaika nui oia i *ka papa* aku ia Liholiho.
 He was urgent *to forbid* Liholiho.

NOTE.—It is used also in the Passive form; as, o *ka haiia* mai kona, *the speaking* was of him.

SYNOPSIS OF THE FIRST CONJUGATION.

§ 207. It will be proper to bring together into one view that part of the verb which has been exhibited. — For all that has been said applies especially to the simplest form of the Verb. But the Paradigm to be exhibit-

ed will show that there are other and important forms of the verb yet to be shown with their various modifications of meaning. But thoroughly understanding the foregoing and the principles of forming the remaining Conjugations, the reader will have no difficulty in understanding the whole.

§ 208. SYNOPSIS of the Moods, and Tenses of the First Conjugation.

INDICATIVE MOOD, Preter Tense.	Mai lawe oe, do not carry. §201.
1st form.	SUBJUNCTIVE MOOD, Preter Tense.
Lawe au, I carried. see §193.	Ina lawe au, if I carried. 203.
2d form.	2d form.
A lawe au, & when I carried. 194.	Ina i lawe au, if I should carry. 204
3d form.	3d form.
I lawe au, I carried. 195.	I lawe au. if I should carry. 205.
4th form.	4th form. [Potential.]
Ua lawe au, I have carried. 196.	I lawe au, that I might carry. 206.
5th form.	Present or Future Tense.
Ua lawe e au, I had carried. 197	Ke lawe au, if I carry. 207.
Present Tense, 1st form.	Future Tense, 1st form.
Ke lawe nei au, I carry. 198.	Ina e lawe au, if I shall carry. 208.
2d form.	2d form.
E lawe ana au, I carry, am carrying. 198.	O lawe au, lest I carry. 208.
Future Tense, 1st form.	INFINITIVE MOOD, 1st Form.
E lawe au, I shall or will carry. 199.	E lawe, to carry. 212.
2d form.	2d form after hiki and pono
E lawe e au, I shall have carried.	Ke lawe, to carry. 212.
IMPERATIVE MOOD, 1st form.	PARTICIPLES.
E lawe oe, carry thou. 200.	Pres. E lawe ana, carrying. 213.
2d form, [forbidding.]	Pret. I laweia, carried. 214.
	Ger. Ka lawe, the carrying. 215.

OF CONJUGATION.

§ 209. The conjugation of a Hawaiian Verb is not what it is in the languages of Western Europe, a bringing together of the leading parts of a verb, but an arrangement of such parts as are similarly formed from the root, which formations seen through all the moods and tenses. In Hawaiian, there are twenty or more of these formations. They are made by prefixing and adding to the syllables of the root, and thus modify its meaning.—In this respect, the verb resembles the Hebrew, Chaldaic and Arabic verbs.

§ 209. The other four Conjugations are as follows.— They will not be written out through all the Moods and Tenses as the former sixteen have been.

Con. 17.	Con. 18.	Con. 19.	Con. 20.
lalalawe.	lalalaweia.	hoolalalawe.	hoolalalaweia.

These Conjugations are subject to all the changes by Mood, Tense, number and person that the foregoing were.

§ 210. REMARKS and Explanations relative to the different Conjugations.

The *Root* or *Theme lawe* is the simplest form of the verb, and it generally consists of *two* syllables. There is quite a number of verbs that have *three* syllables such as *aloha* to love, but upon analyzing they can generally be reduced to two. There are some few verbs of three or more syllables, the root of which is difficult to ascertain, such as *kamailio* to converse freely; it is also reduplicated; as, *kumakamailio* to converse familiarly.

§ 211. 1st. *Laweia* is the passive of *lawe*. The termination *ia* is the sign of the passive, or forms the passive in all the Conjugations. In some cases the *i* of the *ia* is dropped; as, *lohea* for *loheia*, so also, *ike*, to know, pass. *ikea* for *ikeia*; *haki*, to break, pass. *hakea* for *hakiia*; *kui*, to pound, pass. *kuia* for *kuiia*; *kiko*, to pick up as a fowl, pass. *kikoa* for *kikoia*.

2d. Sometimes another letter or letters is inserted, probably for the sake of euphony, between the verb and the *ia*; thus, *kaulia*, to be hung up, for *kauia*; *auhulihia* to be overturned, for *auhuliia*. The verb *like* to be like, takes *ha* in the causative; as *hoohalike*, to resemble.

3d. The passive *laweia* may be followed by the active participial termination *ana*, as *i laweia ana*, he is being carried; *o ka wahine i kahilia ana*, the woman was being fanned. This is like a modern phraseology in English.

§ 212. *Hoolawe*, to cause to bear or carry. The prefix *hoo*, is causative of the root, as, *akea*, broad, *hooakea* to cause to be broad, that is, to extend, enlarge. This prefix may continue though the word becomes a noun or adjective; as, *he kanaka hoopunipuni*, a man causing deception, a deceitful man.

2d. Before words whose first letter is a vowel, the last *o* of the *hoo* frequently coalesces with the vowel, particularly with *a*, *e*, and *i*; as, *hoano* for *hooano*, *hoole* for *hooole*.

3d. A number of words take *hau* for the causative prefix instead of *hoo*; as, *hauheo* for *hooheo*. A few words also take both forms; as *hoonui* and *haanui*. *Hoawi* is used for *hooawi*, but *hāawi* is also common.

4th. The causative *hoo* sometimes gives a different shade of meaning; as, *maikai*, to be good, *hoomaikai*, to make good or to bless. The verb *like*, to be like, takes *ha* after the causative, *hoo*; as, *hoohalike*, to cause to be like, to resemble. § 211. 2.

§ 213. *Hoolaweia*, to cause to be carried. This is passive of *Hoolawe*; as, *ua hookuniia ke kukui*, the torch is lighted; literally, the torch is caused to be burnt.

§ 214. *Lalawe*, to carry often. This conjugation is formed by reduplicating the first syllable. It is a form somewhat frequent. Its general meaning is that of repetition; as, *noi*, to ask, *nonoi*, to ask earnestly or often.— Sometimes the shade of meaning is changed; as, *pehi*, to throw, to pelt, *pepehi*, to strike, to kill.

§ 215. *Lalaweia*, to be carried often. The passive of *lalawe* and subject to the same modifications of meaning as *lalawe*.

§ 216. *Hoolalawe* to cause to carry often. This conjugation is not so frequently used as some of the others. It is causative of *lalawe*; as, *mai hoololohi oe*, *lit.* do not cause yourself to be slow, i. e., do not tarry.

§ 217. *Hoolalaweia*, to cause to be carried often. It is passive of the foregoing.

§ 218. *Lawewe*, to carry often. This conjugation is formed by repeating the *second* syllable of the root. It is somewhat frequently used. It is frequentative in its meaning; and it is difficult to tell in our language wherein the meaning differs from *lalawe*, and yet Hawaiians never confound them or use one for the other. *Makai*, to look at, *makaikai*, to examine, or look about with some

curiosity. *Naki*, to tie, has two forms in this conjugation, *nakii* and *nakiki*, to tie often or fast.

Laweweia, to be carried often, passive of *lawewe*.

§ 219. *Hoolaweve*, to cause to carry often; the same remarks apply to this conjugation as to *Hoolalawe*. It is causative of the foregoing. *Naha*, to break as a plate, *nahaha*, to break often or in small pieces. *Hoonahaha*, to cause to break into small pieces.

§ 220. *Hoolaweveia*, to cause to be carried often.— This is passive of the foregoing. *Hoonaweveia ka honua e ka olai*, the earth was shaken [was caused to be shaken] by an earthquake.

§ 221. *Lawelawe*, to carry frequently and with energy. This form is a reduplication of both syllables of the root. It is of very common use. It expresses frequency and intensity. Foreigners are apt to use it where natives do not; as, *e hanahana oe*, a form which natives understand but never use, except in imitation of foreigners. *Holoho-to wale na lio*, the horses ran without object. In many cases the meaning of this conjugation cannot be distinguished in English from the simple form of the verb.

§ 222. *Lawelaweia*, to be carried, &c. It is passive of *lawelawe*.

§ 223. *Hoolawelawe*, to cause to carry frequently. It often expresses great intensity. *Hoolalelale lakou i ke komo ana o ke alii*, they made great haste [were in great perturbation] at the entrance of the chief. This conjugation is frequently used.

§ 224. *Hoolawelaweia*, to cause to be carried frequently, etc. This is passive of the foregoing.

The following conjugations are less used especially in prose. More often in poetry.

§ 225. *Lalalawe*, to carry often; a frequentative.— This conjugation is formed by repeating the first syllable of the root, three times. *Pau*, to be all, universal, *papau pu makou malalo o ka make* we are all [universally, individually] together under death.

§ 226. *Lalalaweia* is passive of the foregoing. *Popopoiia*

lakou e ka nalu, they were entirely swallowed up by the surf.

§ 227. *Hoolalalawe*. This conjugation is causative of the foregoing.

§ 228. *Hoolalalawzia*. This conjugation is passive of the last.

REMARKS.

§ 229. 1. There are other forms of some verbs which are not here mentioned. Some are referred to under the head of the formation of words. See § 43.

2. There is probably no one verb of the language found in all the forms of the Paradigm, but all those forms have been found belonging to some verb.

3. It is difficult, if not impossible for us to see the reason of so many forms which we must render in English in nearly the same way. But this is not peculiar to Hawaiian.

4. From the Paradigm it appears that a Hawaiian verb has nearly 3,500 forms. It has, however, much regularity and simplicity in its construction. In this respect it may compare well with the cultivated philosophical language of the ancient Greeks.

OF COMPOUND VERBS.

§ 230. By compound verbs in Hawaiian is not meant the union of two words into one and this new formed word used as a verb; but a simple verb with some prefix syllable, sometimes giving a different shade of meaning and sometimes not. These verbs are used as regular or simple verbs after they have received their prefix syllable.—The reader will easily see their nature after having read the foregoing article on the verb.

§ 231.

EXAMPLES.

Hee, to flee, *auhee*, do, pili, to fit, *kapili* to join together as boards.

Nini, to pour, *hanini*, do., wili, to twist, *kawili*, do.

Awe, to carry, *haawe*, do., hinu, to annoint, *kahinu*, do.

Pai, to lift up, *hapai*, do., peli, to pelt, *kipehi*, do.

Luku, to slaughter, *hailuku*, do., ohi, to collect, *kaohi*, to restrain.

Oli, to sing, *hauoli*, to rejoice, holo, to run, *naholo*, to run along the ground.

Hea, to call, *kahea*, do., nee, to slide along, *panee*, do.

Huli, to turn, *kahuli*, do., *kela*, to exceed, *pakela*, do.

THE ANOMALOUS VERB *LOAA*.

§ 232. There is but one irregular or rather anomalous verb in common use in Hawaiian; that is *loaa*, to get, obtain, to meet with, etc. It is used only in this one form, generally as a passive verb, frequently, however, as a neuter.

Ua *loaa* olua ia Nawaa? have you two *met with* Nawaa?

O ka poe i *loaa* ke dala, those who *obtained* the money.

Ua *loaa* mai ia'u ka palapala, *I have received* the letter.

Imi oia i ke keiki, aole i *loaa*.

He sought for the child, he did not *find* it.

VERBAL DIRECTIVES.

§ 233. Verbs generally, in Hawaiian, are supposed to have a motion or tendency in some direction. This motion or tendency is expressed by several little words which follow as near after the verb as the construction of the sentence will allow. The motion is either *towards* the speaker or agent, or *from* him, *up* or *down* or *sideways*, either to the right hand or left. Even those verbs expressive of the most quiescent state, have this peculiarity. We have something similar in the English phrases, *drink up*, *drink down*, etc.

NOTE.—These directives could not well be inserted in the Paradigm of the verb for want of room. A specimen will be inserted in § 235 — 238.

§ 234. The words referred to in the foregoing section are *Mai*, *aku*, *iho* and *ae*.

1st. *Mai* implies motion towards the speaker or agent; as, i hele *mai* oia, he came *this way*.

2d. *Aku*, implies motion from the speaker or agent; as, i hele *aku* oia, he went *away*.

3d. *Iho*, implies motion *downward*; as, pepahi *iho* laua kekahi i kekahi, they two struck the one the other.

4th. *Ae* is used to express ascending motion; as, ua hele *ae* ia i uka, he has gone *up* into the country; hapai *ae* ia i kona lima, he lifted *up* his hand.

5th. *Ae*, however, is frequently used for any *sideways* or *oblique* motion.

PARADIGMS OF VERBS WITH THEIR DIRECTIVES.

§ 235. Preterite tense with *mai*.

Sin.	{	1st per. lawe <i>mai</i> au,	I brought this way.
		2d per. lawe <i>mai</i> oe,	thou broughtest this way.
		3d per. lawe <i>mai</i> ia,	he brought this way.
Dual	{	1st per. lawe <i>mai</i> maua,	we two brought this way.
		1st per. lawe <i>mai</i> kaua,	we two brought this way.
		2d per. lawe <i>mai</i> olua,	you two brought this way.
		3d per. lawe <i>mai</i> laua,	they two brought this way.
Plur.	{	1st per. lawe <i>mai</i> makou,	we brought this way.
		1st per. lawe <i>mai</i> kakou,	we brought this way.
		2d per. lawe <i>mai</i> oukou,	ye brought this way.
		3d per. lawe <i>mai</i> lakou,	they brought this way.

§ 236. Preterite Tense with *aku*.

Sing.	{	1st per. lawe <i>aku</i> au,	I took away.
		2d per. lawe <i>aku</i> oe,	thou tookest away.
		3d per. lawe <i>aku</i> ia,	he took away.
Dual.	{	1st per. lawe <i>aku</i> maua,	we two took away.
		1st per. lawe <i>aku</i> kaua,	we two took away.
		2d per. lawe <i>aku</i> olua,	you two took away.
		3d per. lawe <i>aku</i> laua,	they two took away.
Plur.	{	1st per. lawe <i>aku</i> makou,	we took away.
		1st per. lawe <i>aku</i> kakou,	we took away.
		2d per. lawe <i>aku</i> oukou,	ye took away.
		3d per. lawe <i>aku</i> lakou,	they took away.

§ 337. Preterite Tense with *iho*.

Sing.	{	1st per. haule <i>iho</i> au,	I fell down.
		2d per. haule <i>iho</i> oe,	thou fellest down.
		3d per. haule <i>iho</i> ia,	he fell down.
Dual	{	1st per. haule <i>iho</i> maua,	we two fell down.
		1st per. haule <i>iho</i> kaua,	we two fell down.
		2d per. haule <i>iho</i> olua,	you two fell down.
		3d per. haule <i>iho</i> laua,	they two fell down.
Plu.	{	1st per. haule <i>iho</i> makou,	we fell down.
		1st per. haule <i>iho</i> kakou,	we fell down.
		2d per. haule <i>iho</i> oukou,	ye fell down.
		3d per. haule <i>iho</i> lakou,	they fell down.

§ 238. Preterite tense with *ae*.

Sing.	{	1st person, oni <i>ae</i> au,	I moved sideways.
		2d person, oni <i>ae</i> oe,	thou movedst sideways.
		3d person, oni <i>ae</i> ia,	he moved sideways.

Dual.	{	1st person, oni <i>ae maua</i> ,	we two moved sideways.
		1st person, oni <i>ae kaua</i> ,	we two moved sideways.
		2d person, oni <i>ae olua</i> ,	you two moved sideways.
		3d person, oni <i>ae laua</i> ,	they two moved sideways.
Plural.	{	1st person, oni <i>ae makou</i> ,	we moved sideways.
		1st person, oni <i>ae kakou</i> ,	we moved sideways.
		2d person, oni <i>ae oukou</i> ,	ye moved sideways.
		3d person, oni <i>ae lakou</i> ,	they moved sideways.

OF *LA*.

§ 239. The syllable *la* is a beautiful expletive and is used in connection with *all* the Verbal directives; but mostly used in connection with narrative tenses. It always stands immediately after the Directive. When used with *aku* or *iho* it changes the accent of the directives from the *penult* to the *ultima*. § 59. 2.

NOTE.—*Iho* is the favorite directive in historical or narrative language, in which circumstances it often loses its accustomed meaning of downward motion.

§ 240. The foregoing Verbal directives with or without the expletive *la* may be used in connection with all the Conjugations, Moods and Tenses in consistency however with the scope of the language and the idea intended to be conveyed.

FURTHER REMARKS ON THE VERBAL DIRECTIVES.

§ 241. The words referred to in the above sections have been termed *Verbal Directives*, because they are generally found in connection with verbs; but they accompany other parts of speech to some extent.

1st. They are used with nouns expressive of place as,
Ma or *mai* Lahaina *mai*, at or from Lahaina *this way*, i.e. this side of Lahaina.

Ma Lahaina *aku*, at Lahaina *onward*, i.e. beyond Lahaina.

Ma ia wahi mai, from that place *this way*.

Ma ia wahi aku, from that place *further on*.

Ma ia wahi ae, from that place, *one side*.

Ma ia wahi iho, from that place *lower down*.

2. They are more frequently used, however, in connection with adverbs of place; as,

Malaila aku, there, *further on* [from the speaker.]

Malaila mai, there, *but this side* [towards the speaker] *this side* of there.

Malaila *ae*, there, *one side of there*, i. e. to right or left.

Malaila *iho*, there, *below there*, i. e. below that place.

3. This applies to all words of place where direction is implied.

OF *AI*.

§ 242. The use of the syllable *ai* in connection with verbs in the Hawaiian Language is a peculiarity. It generally follows a verb when a preceding *noun*, *verb* or *adverb* expresses *time*, *place*, *manner*, *instrument* or *cause*. Its use must be learned more by practice than by rule. The Hawaiians use it sometimes in places where it is difficult to see the reason of its use. The following are examples.

No ka nui o kona ikaika i pakele *ai* oia.

On account of the greatness of his strength he escaped.

REMARKS.—*Ai* here refers to *ikaika nui* as the *cause* or ground of his escape.

Na koa a Kahekili i hoouna malu *ai*.

The soldiers whom Kahekili had secretly sent.

REM.—It is not certain whether *ai* here refers to *koa* or *hoouna malu* or both.

Imi iho la i mea e pono *ai* na 'lii.

He sought the thing to benefit the chiefs.

REM.—*Ai* here refers to *mea*, the thing, or what would benefit the chiefs.

Pela no oia i malama aku *ai* ia lakou.

Thus indeed he took care of them.

REM.—*Ai* here refers to *pela*, the manner.

I ka wa i kua *ai* na kanaka i ka laau ala.

At the time when the people cut down sandal wood.

REM.—*Ai* here refers to *wa*, time, period of time.

PART III.
OF SYNTAX.

Syntax, in Hawaiian, as in other languages, refers to the relation which words hold to each other in a sentence. One principle difficulty in getting the idiom of the Hawaiian language by foreigners is the collocation, or the position of words in sentences; for the Hawaiian has its own rules in this respect, and will not submit to the rules of foreign languages. The syntax of most Grammars is divided into two parts, viz; Concord and Government; but in this grammar a third will be introduced, viz., Position. The order generally followed will be Position, Concord, Government.

NOTE. — By position is not meant the *place* of every part of speech in a sentence; but the place where the more prominent parts of speech are generally found.

The following will be the general order of the rules.

Generally 1st. The syntax of each part of speech in the order of the Grammar.

2. The syntax of some of the parts of speech may be embraced in a single rule; others may extend to several rules.

3. The rules will be numbered continuously from first to last.

Particularly. 1st. The general *position* of the part of speech under consideration.

2. The *agreement*, if any, with another part of speech.

3. The *government*, if any, of other words.

4. *Examples* and *illustrations* in all necessary cases.

5. *Exceptions* to the rules noted next after the illustrations.

6. *Notes*, observations, remarks, etc., inserted in their places.

Note. — Sentences may commence with almost any part of speech.

SYNTAX OF THE O EMPHATIC.

Rule 1st. POSITION.

The *o* emphatic stands next immediately before a *proper noun* or *pronoun*, in either number ; as,

Elua wahi e noho ai ke Alii, *o* Kau, a i ole ia, *o* Kohala.

There are two places for the King to live, Kau, if not there, Kohala.

Kekahi alii *o* Hawaii, *o* Hakau kona inoa.

A certain chief of Hawaii, Hakau by name.

Manao iho la *o* Hoapili ma, Hoapili and his company thought.

O oe no ka'u i kii mai nei.

You yourself are the person I came for.

Manao na kanaka e make io no *o* ia.

The people thought *he* will surely die.

O wai ko laua mea i hewa? *who* of the two was in the wrong?

O lakou wale no ka poe i kohoia.

They only were the persons chosen.

RULE 2.

In the case of *common nouns*, the definite and semi-definite articles, the prefix pronouns and the signs of the dual and plural may come between the *o* emphatic and the noun.

O ke *pai* ae la no ia i ka aina.

That was the *punishment* of the land.

O na *olelo* pono, a me na *olelo* hewa, malaila na kanaka.

Good *words* and bad words, men followed them.

Eia ke kaumaha *o* ke kane, *o* kona *pii* ana i ka ai.

Here was the burden of the husband, his *going up* for food.

RULE 3. AGREEMENT.

The *o* emphatic may be said to agree with, and render emphatic the noun or pronoun to which it belongs ; as,

O ka *make* ka mea e makau ai, *death* is the thing to be afraid of.

O ka *huhu*, he wahi hehena ia, *anger* is a certain madness.

O ke *Kiaaina*, *o* ia ke ku paa, the *Governor*, *he* stands fast.

O *Hawaii* ka mokupuni nui, *Hawaii* is the large island.

NOTES.

The *o* emphatic may be found in the following positions, viz., 1st. *O* emphatic is generally prefixed to the *Aui kumu* when that case stands before the verb, or in a phrase or sentence that has no verb ; as,

Aole ia *o* kona *malo* maoli, that was not his real *malo*.

A pela no *o Umi* e pepehiia'i, and so *Umi* was to be beaten.
 I mai la *o Liloa o kuu malo* no keia.
Liloa said, this indeed is my *malo*.

2. *O* emphatic may stand before proper names wherever they may stand, and is generally prefixed the first time such proper name is introduced ; as,

O Umi, o ia kekahi keiki a *Liloa*, *Umi*, he was a child of *Liloa*.
Ua kapaia o Hakau he alii nui, *Hakau* was called a high chief.
 I mai *o Akahi*, ae, e hele oe, *Akahi* said, yes, go thou.

3. When words are used in apposition, the last, or the one used to explain the other, takes *o* emphatic ; as,

Ua kapaia kona inoa o Puhi, his name was called *Puhi*.
Kena ae la oia i kona kaikaina, o Haiao.
 He sent his younger brother *Haiao*.
Holo ae la kekahi keiki, o Lanai kona inoa.
 There ran a certain child, *Lanai* by name.

NOTE.—If the first of two nouns in apposition takes *o* emphatic, the second always does.

4. After the interrogative *owai*, who ; the answer invariably begins with *o* emphatic ; as,

O wai ka inoa o ia wahine ?
 What [who] is the name of that woman ?
O Mala kono inoa, Mala is her name.
O wai ka inoa o keia laau ? what is the name of this wood ?
O iliahi, a o laualala paha.
Sandal wood, or perhaps, *odoriferous wood*.

5. In defining words or terms, or in giving names to persons or things ; the names so given are usually preceded by *o* emphatic ; as,

Ina e ninau mai oia i kou inoa, ea.
 If he shall ask your name, take notice.
Alaila, e hai aku oe, o Umi oe.
 Then thou shalt tell him, thou art *Umi*.

6. *O* emphatic may be prefixed to pronouns of any person or number, in almost any part of a sentence, to render them emphatic ; as,

Hoi aku la oia i Waipio, he returned to *Waipio*.
O oe no ke alii ; aka, *o kou kanaka* keia.
 You indeed are the chief ; but this is your man. [servant]
O laua kona mau hoa i hele mua mai ai.
 Those two were his companions who first came.

7. In many cases the *o* emphatic seems to be inserted merely for the sake of euphony ; and hence, grammatically speaking, it may be either inserted or omitted, according to the taste of the speaker or writer.

OBSERVATION.—Of the foregoing rules for the use of *o* emphatic, the *first*, *second*, *third* and *sixth* refer to it as it may be used ; the *fourth* and *fifth* are of very general application.

SYNTAX OF ARTICLES.

Rule 4. POSITION AND AGREEMENT.

The *Articles* may stand immediately *before*, and *agree* with the nouns to which they belong ; as,

Eia ke kumu mna, here is *the first reason*.

He keiki kana, he had *a child*.

Ka hoomaau, the persecution.

Kekahi moku haole, *a certain foreign ship*.

Ka moku, *he wahi kiakahi*, the vessel, *a something of one mast*.

Kuu wahi kino mai, *my something of a sick body*.

Loaa ia'u kahi pauku wahie, I found *a stick* of firewood.

I hookahi malama, \$5. (*dala*.)

For one month \$5, i.e. \$5 per month.

RULE 5.

The *Articles* may be separated from the nouns to which they belong by the signs of the dual or plural ; as,

Hele mai la ka poe holo moku, the sailors came here.

He poe keiki pono ole keia, a bad set of children these.

He mau mea akamai oukou, ye are wise persons.

Kekahi mau manu, ua lele, some (of the) birds have flown.

RULE 6.

The *indefinite Article he* is generally, if not always confined in its use to the *Aui kumu* ; as,

He poe kuhi hewa lakou, they are *a mistaken people*.

He pono anei keia walaau? is this confusion *a good thing?*

O ka nui o lakou, *he haneri* a keu.

The number of them was *a hundred* and more.

Ina he oiaio keia olelo a pau, if all this description be *a truth*.

He aihue ke kanaka, the man was *a thief*.

OBSERVATION.—Proper nouns or names applied to individuals, though they may have the *o* emphatic, have no article ; as, Oahu, Hawaii, Kamehameha, o Kauai, o Lahaina.

NOTE 1.—The words *Haku*, lord, *Alii*, chief, *Moi*, majesty, *Akua*, god, &c., are not real exceptions. as the Hawaiians had

lords, chiefs, sovereigns, and gods in great numbers, and hence such words were not appropriated to individuals.

NOTE 2.—The articles are always used before nouns, unless there is some reason for dropping them.

NOTE 3.—The *Article ka* often stands as a representative of itself and a noun ; as.

Owau *ka* (mea) i olelo aku ia Boki.

I am the (person who) said to Boki.

O Keeaumoku *ka* (mea) i houka'ku.

Keeaumoku was the (person who) made the attack.

RULE 7.—ARTICLES DROPPED.

The *Articles* are dropped from before nouns, when the nouns are general in their signification ; as,

Nonoi aku la i laau, he asked for medicine.

NOTE.—The semi-definite article *wahi* is often used in such cases.

Aole ma ka pali wale no ia emi o kanaka.

Not on the hills only is that diminishing of people.

Ke imi nei kakou i naauao no kakou.

We are seeking knowledge for ourselves.

Ua kohoia maua i mau luna awa.

We two were chosen directors of awa.

He kanaka hou e manao ana e lawe i wahine.

A young man thinking to take wife.

E haawi mai oe i dala na'u i uku no kuu ee ana ma ka moku,

Give me dollar (money) as pay for my coming on board the vessel.

Haawi o Kamehameha i aahu hulu manu.

Kamehameha gave robe of birds' feathers.

Haawi oia i mau lole maikai.

He gave him some handsome clothes.

NOTE 1.—It will be seen that in the above examples no individual things are specified.

NOTE 2.—In many cases the *omission* of the definite article in Hawaiian has the same effect as the insertion of the indefinite article in English.

RULE 8.

After the word *lilo* or other words signifying to change from one thing, office or business to another ; or to become a different person or thing ; or to establish a person

or thing in any station ; the person, office or thing into which it is changed or becomes, drops the article, as,

E lilo ia ala i ala maikai ke hanaia.

That road will become a good road if it be worked.

Kahaha makou no kona lilo ana i kahuna.

We were astonished at his becoming a priest.

Kaumaha lakou i ua puaa la i lilo hoi i akua mana.

They sacrificed that hog that it might become a powerful god.

Kohoia o Kauka i luna holo i ka aina e.

Doctor (J.) was chosen ambassador to foreign lands.

Eha mau haumana e lilo ana i mau kumu.

Four scholars were about becoming teachers.

NOTE 1.—Words placed in apposition, or where one defines the other ; the latter generally drops the article ; as,

Ua koho au ia Wm. L. Lee i Luna kanawai.

I have chosen Wm. L. Lee a judge.

NOTE. 2.—In all cases of this kind, the last noun is preceded by *i*.

RULE 9.

The noun *mea* signifying *possessor* of something, or when it signifies the *cause* or *purpose* of action, drops the article ; as,

Ke imi nei na luna i mea e waiwai ai na 'lii.

The lunas seek a thing (means) to enrich the chiefs.

Aole mea e ae e nalowale ai keia hewa.

There is no other thing (person) to cause this wickedness to be concealed.

Aole o lakou kuhikuhi mai i mea e malu ai.

They do not point out a thing (way) to make peace.

Hoonoho oia i kekahi keiki i mea e hooino mai ia makou.

He appointed a certain boy a thing (instrument) to reproach us.

O na kanaka a pau mea waiwai ia'u.

All persons *who have* property with me (i.e. to whom I am indebted.)

I ka hana ana i ka pa i mea e kaawale ai.

In making the fence a thing to be separate.

Akamai na wahine i ka imi hana i mea e pono ai ka lakou.

The women were skilful in seeking work a thing to benefit their families.

Oukou, e na makua mea keiki.

Ye parents, things of children, (i. e. who have children.)

NOTE.—The phrases *mea aina*, *mea pa*, *mea loi*, *mea keiki*, &c., signifying possessors of land, fence, kalo patch, children, &c., are often used.

RULE 10.

A noun following the *Aui pili* drops the *article* ; as,

Ko Hawaii pae aina, Hawaii's islands i. e. islands of Hawaii.

Ko ke alii hale, the kings' house.

Ka ke kumu palapala, the teacher's book.

Ko Hoapili waa, Hoapili's canoe.

Ka ke keiki waiwai, the child's property.

NOTE.—The *Aui pili* seems in this case to have the force of a prefix pronoun which excludes the article.

SYNTAX OF SIMPLE PREPOSITIONS.

RULE 11.

In the case of *proper names*, simple prepositions generally stand immediately before the cases they help to form, and govern them ; as,

I ka make ana o Kahikiea, on the death of Kahikiea.

Mai Kauai aku nei lakou, they were from Kauai here.

E hoi ana lakou i Niihau, they were returning to Niihau.

He wi nui o Kona i Hawaii, a great famine of Kona on Hawaii.

Ua lohe iho nei au ia Kinimaka.

I have lately heard through Kinimaka.

RULE 12.

In the case of *common nouns*, simple prepositions are generally separated from the cases which they help to form, and which they govern, by other words intervening.

The words intervening are generally the articles, the prefix pronouns, the signs of the dual and plural, and a noun in the *Aui pili* ; as,

Ka inoa o ka wahine, the name of the woman.

I ka la 14 o Augate, on the 14th day of August.

Ua kohoia mai au e ke Kiaaina, I am chosen by the Governor.

No na mea i liia, concerning the persons who were hanged.

Ke kanawai o keia Aupuni, the law of this kingdom.

Ma na kanawai he umi, in the ten commandments.

Noho iho oia me kela pilikia, he lived with that difficulty.

I ko'u manao he pono, in my opinion it was proper.

Moe oia me ko Hawaii poe, he slept with Hawaii's people.

Mai ko makou mau la aku, from our days.

OF DUAL AND PLURAL SIGNS.

RULE 13.

The signs of the Dual and Plural stand immediately before the nouns rendered dual or plural ; as,

Na 'lii a me na puhi, the chiefs and the forces.

Maluna o na waa kupapau, on the canoes bearing the corpse.
 He mau aina pohaku, some rocky lands.
 Maona keia poe kuke, these cooks are full of food.
 Nui ka pae moku, great is the collection of ships.
 He puu wahie pokopoko, a collection of short firewood.
 Noho lakou iloko o na hewa a pau.
 They lived in all (kinds of) wickedness.

SYNTAX OF NOUNS.

RULE 14.

A noun rarely ever stands the first word in a sentence, though it often stands the last. A noun, however, may stand in almost any place in the sentence, except the first ; reference being had to the position of other words and the structure of the sentence.

RULE 15.

The *Aui Kumu* is the subject of an affirmation, which affirmation is expressed either by a verb, pronoun or affirmative particle ; or it may contain an affirmation within itself ; [see Rule 24.] as,

Ke uwe aku nei o Melelina ia olua.

Melelina sends love to you two.

Ka uku o na kumu, oia ka hewa.

The pay of the teachers, that was the error.

He kipi oe, aole au he kipi, you are a rebel, I am not a a rebel.

He mau haumana kana, he has some scholars.

O ka hewa no ia, that was the wrong.

He poe anaana lakou, they were a company of sorcerers.

O Kehahaule ke kahuna, Kehahaule was the priest.

Eia ka makana a Namai, he koi.

Here is the gift of Namai, an adz.

I ka po ka lakou hana, in the night was their work.

He kino puua no, the body was that of a hog.

Nani ke kuhihewa nui, wonderful was the great mistake.

RULE 16.

In Hawaiian, *propositions* often have two different words as subjects ; one however, may illustrate or explain the other ; as,

O ka honua nei, he mea poe poe ia.

The earth, it is a round substance.

O kekahi mau keiki kane, ua kahikoia lakou.

Certain boys, they were splendidly clothed.

O ka *pono* no ia, o ka *noho* naauao.
 It is a *good thing*, the living wisely.
 O kona *mai ana*, o kona *make* no ia.
 Her *sickness*, that was her *death*.
 O ka *Ahakuka* malu, oia no ke Alii.
 The Privy *Council*, that is the *king*.

REMARK.—There are many sentences in Hawaiian without a verb, where it is difficult to determine upon which word the affirmation falls; as,

He ahaaina na na kula kamalii.
 (There was) a feast for the childrens' schools.
 He poe hilahila ole lakou, they (are) a shameless company.
 O ka baka ka enemi nui, tobacco (is) the great enemy.
 He ano okoa ka hae o na kula.
 The flag of the schools (was) different.
 Eia ka mea maikai, o ka malie.
 Here (was) an excellent thing, the stillness.
 Alaila, he mea e ko'u kaumaha, then, wonderful (was) my grief.
 Oia ka'u pule i ko'u wa pilikia.
 That (was) my prayer in my distress.

RULE 17.

In sentences containing both an *Aui Kumu* and a *Verb*, the *Aui kumu* may stand *before* or *after* the verb.

SENTENCES WITH THE VERB FIRST.

A hala kekahi mau la, and *when had passed* certain days.
Hiki mai la ka hoowalewale, there *came* temptation.
Make kekahi wahine i ka baka.
 There *died* a certain woman by tobacco.
A lilo aku ka aina i na kanaka e.
 And *passed* the land to strangers.
Manao iho la makou e kuai me oe.
We thought to trade with you.

SENTENCES WITH THE AUI KUMU FIRST.

O ke *kuahini i hookapuia* e ka alii.
 The *mountain was tabued* by the king.
 Aia ua *kanaka la ke hana nei* la.
 There that *man is now working*.
Aole lakou e inu ana i na mea ona.
They are not drinking intoxicating drinks.
Nolaila oe i manao ai e lawe i wahine nau.
 Therefore *thou hast thought* to take a wife for thyself.
Ina oe i makemake e pepeli, e kii mai oe.
 If *you wish* to kill me, come and do it.

RULE 18.

Nouns in *apposition* or referring to the same thing, generally have the same case, and thus agree together ; as,

Paipai o *Waimalu* ka luna *haiolo*.

Waimalu the preacher exhorted.

Me ka *Moi* ka mea *kiekie*, with the *King* the high personage.

Na'u na *P. W. Kepaa* kumu kula.

By me *P. W. Kepaa* school teacher.

O ka *inoa* o keia kanaka o *I*, the name of this man is *I*.

NOTE 1.—In the oblique cases, the preposition is often repeated before the last noun ; as, *me ka Moi me ka mea kiekie* ; *na'u na P. W. Kepaa na ke kumu kula*. In cases like this last, if the preposition is repeated, the article must be inserted.

NOTE 2.—It is a question whether nouns connected by *me*, *a me*, &c., continue to be in the same case.

RULE 19.

One noun *governs* another through the medium of the simple preposition forming the case of the latter noun ; as,

Ke kumu o ke *Kulanui*, the teacher of the High school:

Na ia o ke *kai*, the fish of the sea.

Ka ai a ka *wahine*, the food of the woman.

Ke *kiaaina* o *Hawaii*, the governor of Hawaii.

Ka eha o ka *make*, the pain of death.

NOTE.—The expression, *through its own preposition*, will occur frequently in several succeeding rules. [By its own preposition, is meant some one of the simple prepositions mentioned in § 62 and which are used in declining nouns and pronouns.] It seems to be a principle of the language that but very few words stand in such relation to each other as that one may be said directly to govern the other : but some small word, (generally the simple prepositions,) is used as a *medium* of transfer. It may be said, perhaps, that the preposition is sufficient of itself to govern the noun after which it stands ; but the real relation is between the nouns. Thus, *ke kumu o ke kula*, the words related to each other are *kumu* and *kula*, like *ludi magister* in Latin. But it is the genius of the Hawaiian to use a simple preposition as a medium instead of a different termination of a case. This takes place, even where a transitive verb acts most directly upon an Aui.

alo or accusative case. It will be seen that it acts generally through the medium of a preposition. The foregoing principle applies more or less to all the simple prepositions except Rule 32. This principle is found also where a compound preposition is used ; for even there, a simple preposition is the medium of transfer ; as, *Noho lakou maloko o ke ana*, they lived *in* a cave, literally they lived *at* [the] *within* of the cave, or they lived *in* [the] *inside* of the cave. See Rule 36, Note 4.

RULE 20.

When two nouns come together, the first in the *Aui iki* case, this case is governed by the noun following through its own preposition ; as,

Ko Hawaii pae aina, *Hawaii's* islands.

Ma ko ka Moi kanawai, by means of the *King's* law.

Na ko ke Konohiki kanaka, it is for the *Konohiki's* man.

Ka ka wahine kane, the *woman's* husband.

Ko ke kumu mau hale, the *teacher's* houses.

Ka na haumana palapala, the *scholar's* books.

NOTE 1.—The last noun in such cases drops the article. Rule 10.

NOTE 2.—The meaning of this form of expression is not different from the *Aui pili* form. Thus, the forms of the foregoing rule may be written, either ; as,

Ko Hawaii pae aina, or *ka pae aina o Hawaii*.

Ma ko ka Moi kanawai, or *ma ke kanawai o ka Moi*.

Na ko ke konohiki kanaka, or *na ke kanaka o ke konohiki*.

Ka ka wahine kane, or *ke kane a ka wahine*.

RULE 21.

The several *oblique* cases of the nouns are governed by the simple prepositions that help to form them ; as,

Na ka Moi i hoohoho ia ia i kiaaina.

It was the king who appointed him governor.

I ka helukelu palapala, *by* the reading (of) books.

I ko'u ike ana ma Kaneohe nei.

In my observation *at* Kaneohe here.

I ka nana 'ku me he mau holoholona.

In looking at them *as* brute beasts.

E puka mai oe, mai loko mai o ia wahi.

Come thou out of that place.

Me he mea i ao ole ia, *as* one not instructed.

Ao e i aoia na keiki e ko lakou mau makua.

The children were not instructed *by* their *parents*.

E hoomau *mamuli* o ka oukou *hana*.

Continue on *after* your works.

NOTE.—For rules respecting the government of the *Aui alo* in nouns, see the corresponding rule under pronouns. Rules 32 and 33.

SYNTAX OF ADJECTIVES.

RULE 22.

Adjectives generally stand immediately *after* their nouns and qualify their meaning ; as,

Ka palapala *hemolele*, the *holy* book.

Ka elele *Hawaii*, the *Hawaiian* messenger.

Kona kapa *eelele*, his *black* kapa.

Me na huaolelo *maopopo*, with *distinct* words.

Ia la *hookahi* no, on that *one* (same) day.

Ke ano *io* o ke kanaka, the *real* character of the man.

Ka make *hike wawe* loa, the *very sudden* death.

He make *weliweli* loa, a *most fearful* death.

Iloko o ia mai *loihi*, in that *long* sickness.

EXCEPTION 1.—Numeral Adjectives may stand immediately before the nouns they qualify ; as,

Elua kumu i hele aku, *two* teachers have gone.

Ehiku hale kula malaila, *seven* school houses are there.

Umi dala ke kumu kuai, *ten* dollars was the price.

But the general rule often applies even in these cases, but with the order of the words changed ; as,

Ua hiki mai na haole *elua*, *two* foreigners have arrived.

EXCEPTION 2.—Some Adjectives stand before the nouns they qualify, but with the indefinite article or some equivalent before the adjective, and some other word or words between the adjective and the noun ; as,

He *Umikumamalua* luina o ia moku.

Twelve sailors belong to that ship.

He *iwa* ka nui o na waiiele, *nine* is the number of the waterfalls.

Ua *nui* na moku i ili, *many* were the ships stranded.

He *lehulehu* na kanaka i uwe, *numerous* the people who wept.

NOTE 1.—It may be questioned whether such words as *nui* and *lehulehu*, &c., with the words *ua* and *he* should be considered as adjectives or verbs.

NOTE 2.—Nouns may have two or more adjectives following and qualifying them ; as,

He poe *liilii*, *nawaliwali*, *naaupo* makou.

We are a *small*, *weak*, *ignorant* company.

Haka pono mai ia me ka hulu *ino maoli*.

He looked straight at me with *real*, *vicious* anger.

Huli ae ua ia *niho oi* nei.

Then turned aside this *sharp toothed* fish.

NOTE 3.—Participles, verbals and other words qualifying nouns are treated as adjectives.

NOTE 4.—One noun following another without any sign of regimen, the one following is to be considered an adjective ; as,

He hana *kamalii* no ia, that is *child's* work, or childish work.

He humuhumu *pea* kana, his business was *sail* making.

EXCEPTION.—One noun following another without any sign of regimen may be rendered as in regimen with the preceding noun ; as,

I kela wa *wi* make ia i ka pololi.

In that time (of) famine he died with hunger.

SYNTAX OF PERSONAL PRONOUNS.

RULE 23.

The *Aui kumu* is the subject of a verb, when there is a verb in the sentence to which it belongs ; as,

Olelo oia, elua mea e pono ai, *he said*, two things are necessary.

Hoopii makou i ka lunaauhau.

We complained of the tax gatherer.

Olelo laua, a hoi mai Kanoa.

They two said, wait till Kanoa returns.

E lauve au i kuu alii, *I will carry away* my chief.

Mai aua oukou i na keiki, *be not stingy* towards the children.

E hele maua me kuu alii, *I and my chief will go*.

Aloha iho la laua ia Kaahumanu.

They two had compassion on Kaahumanu.

Owau ka i olelo aku ia Boki, *I myself said* to Boki.

RULE 24.

When a sentence has no verb, the *Aui kumu* of the pronoun may contain the property of affirmation or declaration within itself ; Rule 15, as,

Oia ka mea i loa'a i ka waiwai.

That is the thing to obtain wealth.

Iakou no ka poe kauwa, *they are* the servants.

Oia kô'u wahi manao ia oukou, *that is* my thought to you,
Owai ke alii? o *wau* no ke alii.
Who is the chief? *I am* the chief.
O oe ka wahine kaulana, *thou art* the celebrated woman.
Makou ka poe hewa, aole oukou, *we are* in the wrong, not you.

RULE 25.

The *Aui pili* of the pronouns when it stands absolutely, is governed by the preceding noun or other words through its own simple preposition. By standing absolutely is meant an independance of any word following it.

NOTE.---This rule contains the same general principle as that where one noun governs another; (Rule 19,) as,

O keia hale, he *hale o'u*, this house is a *house of mine*.
 He wahi *palapala au* keia, a *book of thine* is this.
Mahuna ona ia hewa, *upon him* is that fault.
 He mau luna *malalo iho o laua*.
 There were officers *under them two*.
 I laweia'ku *imua o lakou*, he was brought *before them*.
 A hiki i ka *nui o lakou*, till he came to the *greater part of them*.
 Ka ukana e hooili aku *maluna ou*.
 The baggage to be put *upon you*.
 Ka hoike a na *keiki a kakou*.
 The exhibition of the *children of us*.
 Na *keiki a oukou*, the *children of you*.
 Ke *kula pa-ko-li a laua*, the singing *school of them two*.
 Ka make ana o ke *keiki a'u*, the dying of the *child of me*.
 O Naone a me kekahi *poe o na*.
 Naone and certain *others of him*. [you?
 Hahaha *keia ou?* what is the matter of *you?* lit. what is *this of*

RULE 26.

The *Aui pili* often stands in the middle of a sentence, or connected with some idea following, in which case the *Aui pili* is governed by its own preposition, and then it becomes the subject of the following verb or proposition, or governs a verb in the infinitive mood; as,

Aole *a'u lohe i kona ano*.
I have not heard respecting his character.
 Aole *ona lohe mamua*, he *did not hear* before.
 He wahi ukana *au e laue* aku ai.
 A bundle *which you are to take* along.
 No kekahi mau mea *au i hoike* ai.
 Of certain things *which you exhibited*.

Ō ka aina kahi *a maua e hele ai.*

The country where *we two are to go.*

Na mea kūpanaha *a'u i iki ai.*

The wonderful things *which I saw.*

Aka, aole o'u *manao e hai aku,* but, *I have no wish to declare.*

Oia ka mea *ana i olelo aku ai.*

That was the thing *of which* he spake.

Eia na kanawai *a kaula e manao ai.*

Here are the laws *which we two are to think of.*

NOTE.—This form of the *Aui pili* may often be rendered into English by *which*, with the person and number of the pronoun which the following verb requires ; as, He wahi ukana *au e lawe aku ai*, a bundle *which you are* to take along, &c. The *au* contains the ideas equivalent ; 1st, to the relative *which* ; 2nd, to the pronoun *you* ; and 3d, the affirmative *are* or *must* ; and this complex idea expressed by *au* evidently acts upon and governs the infinitive, *to take* ; and so of most of the examples of this class.

REMARKS.

The Syntax of Pronouns is unique in its structure ; especially when we consider to what extent its forms, to us anomalous, are carried. That a pronoun should be governed in an oblique case by a part of itself, and then, in this oblique state assume the office of *subject* of a verb or affirmation and govern some object, either noun, pronoun or infinitive mood, is not according to the analogy of European languages, and hence we should be inclined to class it among anomalies. But the foregoing rule and several succeeding ones will show such to be the case.—In English, there is one word, viz., the compound relative, *what*, which, in some degree, resembles the words referred to, as it often includes the *subject* and the *object*.

There is a class of phrases in English somewhat similar to those now under consideration in Hawaiian ; thus,

This is a kinsman *of mine.*

That is a friend *of yours.*

It was a fault *of theirs*, &c.

The question is, what governs *mine*, *his* and *theirs* in the above sentences ? The preposition *of*, governs the *objective* case ; but *mine*, *his* and *theirs* are clearly in the *possessive* case. It may be said, perhaps, that these sentences are elliptical. But what word or words can be supplied

without altering the whole phraseology of the sentence and constructing it *de novo*? But such sentences are not elliptical, at least in the present state of the English language. They are full, explicit in their meaning, classical in their structure, and of every day use by the best writers and speakers. What then is the syntax of these possessive cases?

Again, take another sentence.

This *book* is *mine*, that *book* is *yours*.

It is a principle of the English language that “the verb *to be* has the same case after it as that which next precedes it.” In the first part of the above sentence the word *book* is evidently in the nominative case, and the word *mine* is as evidently in the *possessive* case, contrary to the above rule; and so of the other phrase, that *book* is *yours*. It may be said again, these are elliptical phrases; but no words can be supplied without altering the words, *mine* and *yours*. It is the business of the grammarian, if he can, to account for words as he finds them, provided they are put into sentences according to the laws of language.

Again, another sentence.

It is *yours to command*, it is *mine to obey*.

Here, the phrases, *it is yours* and *it is mine* are similar to those noticed before;—a verb *to be*, however, with a nominative before it and a possessive after it, is not according to rule;—but what governs the infinitives *to command* and *to obey*? Does the verb *is* govern the two infinitives? or do the possessives *yours* and *mine* govern the infinitive? If so, what is the rule for it in the grammars? or do the phrases *it is yours* and *it is mine* govern the infinitive? If so, is not the possessive case in both phrases an essential part of such government? Do not the ideas of duty or obligation implied in the words *yours* and *mine* constitute the main power that governs the infinitives?—If so what is the rule?

It is not at all the object of these remarks to explain the grammatical construction of these double genitives of the foregoing sentences; but to call the attention of

the reader to the fact of their existence, and thus prepare his mind to understand, that in Hawaiian there are not only *a great many such*, but they are in *great variety*. One English author, speaking of similar phrases, says,—“They are anomalous and we are not bound to account for anomalies.” But if the above phrases are anomalous in English; then a great portion of the most *plain*, most *significant*, most *forcible*, and it may be added most *classical*, phrases in Hawaiian, are anomalous; as the several succeeding rules and examples will show. But it is the business of the grammarian, to exhibit, as far as he can, the laws and analogies of the language he has in hand, whether such laws follow those of other languages or not.

Several of the succeeding rules might, possibly, have been condensed into one; but there is such a variety of meaning and such a variety of form also, it was thought best to explain each case of the pronoun by itself. It is hoped that the number of examples brought forward as illustrations will be of benefit in explaining some of the principles of the pronouns.

It will appear, then, that some of the oblique cases of the pronouns perform the several offices of governing and being governed—of subject and object—of affirmation and existence, at the same time.

RULE 27.

The *Aui iki* of the Pronouns, when it stands absolutely, is governed by the preceding noun or other word, through its own preposition; and this *Aui iki* expresses the existence, or possession of some property or quality of the preceding word; as,

He wahi manao *ko'u* ia oe, *lit.* there is a thought *of mine* to you.
Eng. id. I have a thought for you.

He wahi lole ula *ko lakou*, there is some red cloth *of them*.
Some red cloth *is theirs*, *they have* some red cloth.

E na hoaluhi, ua pau *ko'u*.

Fellow laborers, *mine* [my thought] is done.

Fellow laborers, I have done [speaking]

I kuu lohe, he mai make *kou*.

I heard a deadly sickness *was yours*.

I heard that *you were* deadly sick.

He aina oluolu *ko oukou*.

A pleasant land *is yours*, *you have* a pleasant land.

He palapala maikai *ka makou*, a beautiful book *is ours*.

We have a beautiful book.

He'ai momona *ka olua*, there is sweet food *of you two*.

You two have sweet food.

Lohe au, he wahi lealea *ko oukou*.

I heard, some pleasure *was yours*.

I heard, that *you enjoyed* pleasure.

It will be seen that in translating literally the above sentences, we have been obliged to use the phrase remarked upon in the note to the preceding rule. Thus, here is a thought *of mine* to you, &c. This form of the pronoun requires to be Englished mostly by some part of the verbs *to have* or *possess*, but sometimes of existence merely.

RULE 28.

The *Aui iki* like the *Aui pili* often stands in the middle of a sentence; in which case, the pronoun is governed by its own preposition, and also becomes the *subject* of the following verb or affirmation, or governs an infinitive; as,

He wahi ukana *ka'u e* kaikai, a burden *is mine* to carry.

I have a burden to carry.

Oia no *ka'u e* hoopuka'ku nei, that *is mine* to publish here.

That *is what I have* to publish here.

Eia *ka olua e* hana mai nei, here *is your twos'* to do here.

Here *is what you two have* to do here.

Oia *ka maua i* olelo aku ai, that *was of us two*, we said it.

That *was what we two* said.

O ka pilikia *ka oukou i* hai mai ai.

The difficulty *of you*, you spoke of it.

The difficulty *of which* you spoke.

He wahi mea kanea'e *ka makou e* haawi ia oe.

A thing observed *by us*, we give to you.

We have a thing observed *which we* give to you.

He hale *ko'u e* wawahi'a ae, a house *of mine* to be torn down.

I have a house to be torn down.

NOTE.—This form of the *Aui iki* may in general be rendered into English by some part of the verb *to be*; also, by *what* or *which*, with the proper pronoun as nominative to the following verb. But there is more or less of obligation or duty implied; thus, he wahi ukana *ka'u e* kaikai, *lit.* a burden *is what I have* to carry, or *must* carry, &c. This form is also in use where *me* stands before the *Aui pili*; as,

Me kau i olelo mai ai, *pela oe e* hana'i, *as thou hast* said, so do.

RULE 29.

The *Aui paewa* of the Pronouns may stand absolutely,

and then it is governed by the preceding word, through its own preposition ; as,

Hoolilo ka Moi ia lakou i man kuhina *nona*.

His Majesty appointed them ministers *for himself*.

E manao ana oe e lawe i wahine *nau*.

You are thinking to take a wife *for yourself*.

Pono no au ke lawe i wahine *nu'u*.

It is proper that I should take a wife *for myself*.

Ku e laua i ka pono *no laua iho*.

They refused what was proper *for themselves*.

Ke kulu nei ka wainaka *non* a me kou aupuni.

The tears are now falling *for you* and for your kingdom.

E kipulu a e hana i hale *nona*.

To manure (the land) and to build a house *for him*.

E pule i ke Akua *no muna*, pray to God *for us two*.

E lawe mai ana i ai *na makou*, he is bringing food *for us*.

No lakou ka nani a me ka pomaikai.

For them be the glory and blessedness.

NOTE.—The preposition in connection with this form of the *Aui paeiwa* seems to act more directly upon the pronoun than any other, although it is dependant on the preceding phrase for its force. The pronoun may often be rendered by the compound pronoun, *myself, himself, &c.* Thus, hoolilo ka Moi ia lakou i mau kuhina *nona*, His Majesty appointed them ministers *for himself*; but *iho, self*, is often added in such phrases.

RULE 30.

The *Aui paeiwa* often stands in the middle of a sentence, in which case the pronoun is governed by its own preposition and also becomes the subject of the following verb or affirmation, or governs a verb in the infinitive mood ; as,

Ka elele, ka mea *nana* e hai mai i ka olelo.

The messenger, the person *whose duty it is* to declare the sentence.

Na kumu *nana* e ao aku i na kanaka.

The teachers *whose business it is* to teach the people.

Ua imi lakou i mea *no'u* e hewa ai.

They sought something *against me* to blame me.

Nolaila, *nau* no e olelo aku ia lakou e hoi.

Wherefore, *it is for you* to order them to return.

A *nau* no e i aku i na 'Ii.

And *it belongs to you* to speak to the chiefs.

Oia ka mea *nana* i hana ka lani a me ka honua.

He is the being *who* made the heaven and the earth.

Na ke Kiaaina e kaohi i ka waa.

It belonged to the governor to detain the canoe.

NOTE 1.—This form of the *Aui paewa* implies *duty, obligation, office, business, &c.*, to do a thing or see that it is done.—It may be connected with the past or future tense or the infinitive mood. With a preterite tense it may be rendered simply by the relative *who* or *which*. With nouns both proper and common, it is the ordinary way of asserting that an office, duty or obligation belonged to a certain individual, or that he was bound to do or not to do a certain thing, as the last example under rule 30 shows.

NOTE 2.—It will be seen from several of the foregoing rules and examples, that the *Aui pili*, *Aui iki* and *Aui paewa* have each two different methods of construction in a sentence. One *absolute*, that is, when these cases stand in the latter part of a sentence or phrase, or are not connected with what follows; the other found in the beginning or middle of sentences and have an influence upon the succeeding words. They may be the same words, but their construction in the sentence gives them a different influence.

RULE 31.

The *Aui alo* of the Pronouns is governed in three different ways.

1. By an *active verb* through its own preposition.
2. By its own preposition after a *neuter* or *passive verb*.
3. By its *own preposition* alone.

First. By an *active verb* through its own preposition; as,
Olelo mai la oia *ia makou*, he said *to us* i. e. he addressed *us*.

Hele au e ike *ia lakou*, I went to see *them*.

Hele ae la kekahi e ninau *ia ia*, a certain person went to ask *him*.

Hookuke mai la kela *ia maua*, that person drove *us two* away.

He mea *ia e paipai ai ia makou*, it is a matter to stir *us* up.

E ao mai oe *ia makou*, teach thou *us*.

Second. By its own preposition after a *neuter* or *passive verb* or *noun*; as,

I akaka'i *ia lakou* ka pono.

That the propriety may be clear *to them*.

Ke hai aku nei au *ia oe*, I declare *to you*.

E hiki *ia laua* ke hana pu.

It is fit *for them two* to work together.

A haawiia mai la *ia'u*, and it was given *to me*.

E pono *ia oukou* ke malama, it is proper *for you* to take heed.

Me ke ano huhu *ia makou i* hele mai ai.

He came (to us) as if angry *with us*.

Koko ke mai ka hopena *ia oe*, the end is near *to you*.

NOTE.—When an *Aui alo* is governed by an *active verb* termi-

nating with the letter *i* or when the verbal directive *mai* may stand before the *i* of the *Aui alo*, the latter is sometimes dropped or assimilated with the preceding *i* ; as,

Nana wale no e kuai (i) ka wahie ala.

It belonged to him alone to sell sandal wood.

Third. By its own preposition alone.

Pela mai kekahi o lakou ia'u, thus some of them (said) *to me*.

Ia ia ka oihana kiaaina, *for him* (he had) the office of governor.

Pela aku la au ia ia, thus I (said) *to him*.

Eia ko'u manao ia oukou, here is my thought *to you*.

NOTE 1.—The *Aui alo* is often used for the *Aui paewa* ; as,

He malihini, *ia ia kekahi manao*.

A stranger, *to him*, (he had) a thought.

He malihini, *nana kekahi manao*, &c.

I ke konohiki, *ia ia ka olelo*.

To the head man, *to him* (he has) the orders.

I ke konohiki, *nana ka olelo*, &c.

NOTE 2.—The *Aui alo* thus used for the *Aui paewa* mostly implies *possession* of something or obligation to do something.

RULE 32.

When the *Aui alo* stands next before a verb and preceded by the *Aui paewa*, either of a noun or pronoun, the *Aui alo* drops the preposition, the sign of the case ; as,

O ke Akua *nana* MAKOU e kiai nei.

God *is the being who* keeps us.

Na ke aupuni oukou e uku mai.

The government *is the agent who* will reward you.

Na Laimana wahine LAKOU i ao.

Mrs. Lyman *was the person who* taught THEM.

Nana wale no KAKOU i hana, *he only it was who* made us.

Oia ka mea *nana* OE e hoomaikai ai.

He *is the being who* will bless you.

Na'u OE e hai aku i kona ao.

I *am he who* will declare to you his character.

Ina e hele au, *na'u no ia e* hoouna mai.

If I shall go, *I am he who* will send HIM.

O Limaikaika ka oukou kumu *nana* oukou e ao.

Mr. Armstrong your teacher *is the person who* will teach you.

Oia ka mea *nana* ia i hana, *he is the being who* made HIM.

NOTE 1.—It will be perceived that in most cases of this construction the *Aui paewa* may be rendered into English by the phrase "is or was the being, person or agent who," etc., with various modifications, according to the general idea.

NOTE 2.—Hawaiians pretty generally agree in dropping the *i*, the sign of the *Aui alo*, in the following sentence; viz:

O Iehova ka mea *nana i hana* ka lani.

Jehovah is the being *who* made the heaven.

NOTE 3.—Many of the principles and forms of translation exhibited under the preceding rules apply equally to nouns as to pronouns.

RULE 33.

The *Aui moe*, *Aui hea*, *Aui hele*, *Aui hui* and *Aui ia* are each, like the cases of nouns, governed by the prepositions that serve to make them; as,

Mai o makou aku nei ke kauoha.

From us (was given) the charge.

Ma o na la i hanaia'i ka hana.

Through him the work was done.

E oukou e, e hele mai, *O ye*, come here.

E lalau pu oe me au i ka ukana, take hold *with me* the bundle.

Ua haaleleia kela poe e ia, that company were forsaken *by him*.

NOTE.—See corresponding rule for nouns. Rule 21.

SYNTAX OF PREFIX PRONOUNS.

RULE 34.

The *Prefix Pronouns* stand *before* their nouns and exclude or take the place of the Article. The same applies to Numeral Adjectives when placed before the noun. See Rule 22, ex. 2.

Ua mahaloia kela poe bipi, *those* cattle were admired.

Ma keia pae aina, at *this* cluster of islands,—at *these* islands.

Hailukuia no ia poe kanaka, *those* men were stoned to death.

Maluna o kona moku, on board *his* ship.

Makemake ke alii ia mau mea, the chief desired *those* things.

A i hiki mai ua kahuna la, and if *that* priest come.

Ma ko oukou pae aina, at *your* islands.

Ma ke kokua kana haawi ana, as a benefit was *his* giving.

Pela i pau ai kona pilikia, thus *his* difficulty was ended.

O ko laua inake no ia, that was the death of *them two*.

Ke noho nei ka laua mau wahine, *their two* wives are living here.

Elua a laua mau keiki, there are of *them both* children, i. e. both of *them* have children.

E malama i ka oukou mau keiki, take heed to *your* children.

E pale aku oe i ka lakou olelo, do thou resist *their* words.

E hahai kakou i ko kakou poo, let us follow *our* head.

Mai hoonoho oe i ka haole i Hawaii nei, *elua* wale no haole.
Do not settle foreigners on Hawaii, *two* foreigners only.

SYNTAX OF INTERROGATIVE PRONOUNS.

RULE 35.

Interrogative Pronouns follow, in general, the same principles as the foregoing personal pronouns ; as,

O wai ka mea aina o nei ? *who* is the owner of land here ?

Ma ka moku o *wai* i holo mai nei ?

On the vessel of *whom* did you sail here ?

Ko wai ia wahi laau hale ? *whose* is that house timber ?

Ka wai ia owili pepa ? *whose* is that roll of paper ?

No wai ka waiwai i waihoia ae la ?

For whom is the property lying there ?

Lilo ka palapala *ia wai* ? the book has passed *to whom* ?

Ma o wai la i hoouna aku ai ? *by whom* did he send ?

Mai wai mai la kela ia ? *From whom* is that fish ?

Me wai oe i hana pu ai ? *with whom* did you work ?

Ua hopuia ka aihue *e wai* ? the thief was caught *by whom* ?

NOTE.—Interrogative Pronouns are generally found either at the beginning of a sentence, or at the end ; rarely in the middle.

SYNTAX OF COMPOUND PREPOSITIONS.

RULE 36.

Compound Prepositions stand immediately before the simple ones and govern the following noun or pronoun through the medium of the simple prepositions ; as,

Na-haku *maluna* o ka aina, the lords *over* the land.

Elua kanaka *malalo* o ka laau, two men *under* the tree.

Noho o Kinau *iloko* o ka hale, Kinau sat *in* the house.

Kau ae la maua *maluna* o na lio, we two mounted *on* the horses.

Hoi aku la ia *iluna* o ka moku, he returned *on board* the ship.

A puka *mawaho* o ka papu, then he came *out of* the fort.

Hai mai la ke Kiaaina *mai loko* mai o ka hale.

The Governor spake *out of* the house.

NOTE 1.—The *Compound Prepositions* are often followed by verbal directives to show the motion or tendency of the action ; in such cases, the verbal directives stand between the compound and the simple preposition ; as

Na haku *maluna ae* o ka aina : the lords *over* the land.

Haule oia *malalo iho* o ka laau ; he fell *under* the tree.

NOTE 2.—Other simple prepositions besides *o* may follow compound ones ; as

Pii ae la *iluna i* ka laau ; he climbed up *into* the tree.

NOTE 3.—Words having the form of compound prepositions, and not followed by a simple preposition, or govern some case, may be considered as *adverbs of place*.

NOTE 4.—The Compound Prepositions, as they have the cases of nouns, may be considered as nouns with the article dropped; as,

Na haku *ma (ka) luna* o ka aina.

The lords *at (the) over* of the land.

Elua kanaka *ma (ka) lalo* o ka laau.

Two men *at (the) under* of the tree.

Noho o Kinau *i (ka) loko* o ka hale.

Kinau sat *in (the) within* of the house.

i. e., in (the inside of) the house.

SYNTAX OF ADVERBS.

RULE 37.

Adverbs proper, or words that qualify verbs stand immediately *after* their verbs; as,

Noho *wale* mai la ia no ka molowa.

He lives *idly* on account of laziness.

Ua kuhi *hewa* paha wau, I have thought *erroneously* perhaps.

E uku *maikai* ia ka mea nana ka waiwai.

He shall be *properly* rewarded who owns the property.

Kuhi au, ua pau ka noho *naaupo* ana.

I thought the living *in ignorance* was done.

Aole i loa *iki* ka mea nona ka lio.

The person who owns the horse has not found him *at all*.

Ua ahaaina *olioli* makou, we feasted *joyfully*.

Hele *papa lua* lakou a pau, they all went *two by two*.

NOTE.—It will be noticed that no word comes between the verb and the adverb, not even the verbal directives.

RULE 38.

Other Adverbs, such as *Adverbs of place*, *Particles*, *Conjunctions* and *Interjections* have their places in the sentence where they will be most expressive. These are various and cannot be reduced to rule, but must be learned by practice.

SYNTAX OF VERBS.

RULE 39.

Verbs may stand in any part of a sentence according to its construction.

RULE 40.

One *Verb* governs another that follows it, the latter being in the infinitive mood; as,

Makemake au e hai aku ia oe, I desired to speak to you.
Hoomaka na haumana e hookani,
 The scholars began to make music.
Aole paha e hiki ke pai ia mau huaolelo,
It will not be possible perhaps to print those words.
Nau no e kii mai e pepehi ia lakou,
 It is your office to come to kill them.
Alaila, ku ae la o Kamika e hoopau i ka hana,
 Then Kamika stood up to dismiss the work.

RULE 41.

An *Active Verb* governs the *Aui alo* through its own preposition.

NOTE.—This preposition is always *i* before common nouns and proper names of places. Before pronouns and names of persons, it is *ia*.

E hai aku au i ka mooololo o keia make.
 I will tell the history of this death.
E paio aku kakou i keia enemi.
 Let us contend against this enemy.
Ua haalele lakou i na mea ona.
 They have forsaken the things making drunk.
E hoomahui oukou i ka naauao, follow ye after intelligence.
Ke hana nei lakou i ka lakou hana, they are doing their work.
Hoowahawaha lakou ia ia, they mocked him.
Olelo ae la o Kimo ia Puhi, Kimo said to Puhi.

RULE 42.

Some *Active Verbs* govern two *Aui alos*; as,

E haawi mai oe i ke kala ia'u, give thou the money to me.
Na Kekukiha i hai mai ia makou ia mau inoa.
 It was Kekukiha who told us those names.
Kauoha ae la i kona waiwai a pau i kana keiki.
 He willed all his property to his child.
E ao aku ia lakou i ka heluhelu, teach them reading.

RULE 43.

An *Active Verb* often governs an *Aui alo*, with an infinitive mood; as,

Paipai na kumu ia lakou e ku paa.
 The teachers urged them to stand fast.

Kauoha ae la ke alii i na makaainana e pepehi i na kumu.
 The chief commanded the common people to kill the teachers.
Ao aku la kela ia lakou e pai palapala.
 That person taught them to print.

RULE 44.

The *Infinitive Mood* is often governed by *nouns* and *adjectives*; as,

He pono i na kamalii a pau e makaala
 It is proper for all child en to beware.
 Aole pono ke haawi i ka hana ia hai.
 It is not right to give the work to another.
 Aole o makou makemake e pepehi i ka makou kumu.
 We have no desire to kill our teachers.
 No na wai e ona ai, concerning the liquid to make drunk.

RULE 45.

The *Infinitive mood* is often governed by *nouns* and *pronouns* in the *Aui iki* and *Aui paewa* cases; as,

Na Hoapili e kukulu i hale pule.
 It was the business of Hoapili to build a meeting house.
Na ka lunakanawai e hookolokolo i kanaka.
 It is the office of the judge to try men.
Nau e halihali aku ma kela wahi.
 It is for you to carry it to that place.
 He wahi pauku hapuu ka'u e haawai ia oe.
 I have a piece of fern root to give you.
Nau hoi ia e wehe aku ma ke akea.
 It is thine to spread it abroad.
Na oukou e noi aku a loa mai.
 It is for you to ask and obtain.
Nana no e hapai ae i ka poe haahaa.
 It is his province to raise up those who are humble.
 NOTE.—See Rules 26, 28, and 30.

RULE 46.

Participles, Adjectives, and Verbal nouns formed from causative verbs govern the *Aui alo*. *Causative verbs* are those having the prefix *hoo* or *haa*.

He mea hoo oluolu i ko lakou manao.
 A thing causing comfort to their minds.

O ka *hoomanao* ana i ka *mea* pono.
 The *remembering* the good *thing*.
 E *hoopuni* ana i ka *mokupuni* nui.
 The *going round* the great *island*,
 O ka *hoonaaauao* ana i ko Hawaii *poe*.
 The *giving instruction* to Hawaii's people.
 He wahi *mea hoakaka* aku ia *oe*,
 A *something to be explained* to you.
 Oia ka *hua* a ka *hoopalaleha* i ka *hana* maikai.
 That is the fruit of *indisposition* to good *work*.

RULE 47.

The *Participle* in *ana* of an Active verb governs the *Aui alo*, through the preposition forming the *Aui alo*; as,

I ko'u *ike* ana i ka *lakou hana*, on my *seeing* their *work*.
 O na *laau e hua* ana i ka *hua*, the trees *bearing* fruit.
 Pela ka *mea e imi* ana i ka *pono*.
 So is the person *seeking* *righteousness*.
 E *hoike* ana i na *mea hou*, *exhibiting* new *things*.
 Nui wale kou *kokua* ana ia *makou*.
 Very great is your *assisting* us.
 Pela ko ka *makai hai* ana mai ia'u.
 So was the constable's *telling* me.
 I ka *oukou hooino* ana ia ia, in your *reproaching* him.

RULE 48.

The *Participle passive* agrees with a noun like an adjective; as,

Malaila ka *lua i elia*, there is the *pit* that was *digged*.
 Ma *kahi i hookaawaleia* no *lakou*.
 At the *place set apart* for them.

RULE 49.

Nouns signifying *time*, *place*, *distance*, *measure*, etc., may be considered as in the *Aui kumu* without a verb, or in some oblique case without a preposition; as,

Elua *wahi* e noho ai ke *kumu*.
 Two *places* where the teacher may live.
 Ia *wa* make o Kalaniopuu, at that *time* Kalaniopuu died.
 Elima *anana* ka loa o ka *hale*.
 Five *fathoms* was the length of the house.
 Pakolu *paha* kona holo ana, *three times* perhaps was his sailing.

RULE 50.

The *singular* is often used for the *plural*; particularly in poetical style; as,

Ua hoonohoia me *he waa* kaa la.

They were stationed like *a war canoe*, (*like war canoes*.)

Ua ike au i *ka hale* o na kamaaina.

I have seen *the house* (houses) of the residents.

Ke kulu nei *ka waimaka* nou.

The *tear* is (tears are) falling for you.



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